FUNDAMENTAL ABHIDHAMMA

PART II

CHAPTER 5

VĪTHI: MENTAL PROCESS

Citta-vīthi. *Vīthi* in *Pāḷi* means process. There are 2 types of process: mental process (*citta-vīthi*) and material process (*rūpa-vīthi*). In the life of a being the two types of process mostly run side by side without interruption.

Vīthi and vīthimutta. There are 2 mental processes: *vīthi* and *vīthimutta*. *Vīthi* process runs with one of 6 present objects coming into contact with one of the six mental bases.

But *vīthimutta* process runs with one of these 3 objects - *kamma* (motivation that causes action), *kamma-nimitta* (the conditions of *kamma*) and *gati-nimitta* (the sign of destination) - which are manifested just before death in the previous life. That process is free from the present activities, so it is called *vīthi-mutta* (process-free).

80 Vīthi-citta. In a *vīthi* process there are 80 *citta*s that run with a present object. They are called *vīthicitta*. The *vīthicitta*s are enumerated into 80.

According to the order in process, they are mentioned as follows:

1. *Āvajjana*	Attention	2
2. *Viññāṇa citta*s	Awareness	10
3. *Sampaṭicchana*	Receiving	2
4. *Santīraṇa*	Investigating	3
5. *Javana*	Dynamic	55
6. *Tadārammaṇa*	Retentive	8
	Total	80

19 *Vīthi-mutta-cittas*: In a *vīthimutta* process there are 19 *citta*s running. The 19 *citta*s, however, do not run with a present object. They run with an object obtained by *javana*s in the death process in the previous life as mentioned above. So they are called *vīthimutta citta*.

They are enumerated into 19:

1. *Upekkhā santīraṇas* (which perform the function of relinking, etc.)	2
2. *Mahāvipākas* (which perform the function of relinking, etc.)	8
3. *Rūpāvacara vipākas*	5
4. *Arūpāvavara vipākas*	4
Total *citta*	19

Categories

When a *citta-vīthi* arises, it depends on one of the 6 bases; it runs with one of the 6 objects which comes into contact with one of the 6 doors. Therefore, these categories - the 6 bases, the 6 objects, the 6 doors and the 6 *viññāṇa* - must be noted here:

6 *Viññāṇa*	6 Bases	6 Doors	6 Objects
Eye-consciousness	Eye-base	Eye-door	Form
Ear- "	Ear-base	Ear-door	Sound
Nose- "	Nose-base	Nose-door	Smell
Tongue- "	Tongue-base	Tongue-door	Taste
Body- "	Body-base	Body-door	Tangibility
Mind- "	Heart-base	Mind-door	Dhamma

6 *Citta-vīthi*: The *citta-vīthi*, mental process, is sixfold dealing with doors and *viññāṇa*s respectively.

They are as follows:

6 as Doors	6 as *Viññāṇa*s
Cakkhu-dvāra-vīthi	*Cakkhu-viññāṇa-vīthi*
Sota-dvāra-vīthi	*Sota-viññāṇa-vīthi*
Ghāna-dvāra-vīthi	*Ghāna-viññāṇa-vīthi*
Jīvha-dvāra-vīthi	*Jīvha-viññāṇa-vīthi*
Kāya-dvāra-vīthi	*Kāya-viññāṇa-vīthi*
Mano-dvāra-vīthi	*Mano-viññāṇa-vīthi*

6 Visayappavatti: Visaya here means object; pavatti means appearance or presentation; so the ways of appearance or the presentation of the six objects are called visayappavatti.

The *visayappavatti* are sixfold: four concerning the 5 sense doors, and two concerning the mind-door.

6 Objects	in 5 sense doors	in Mind-door
Form	*Atimahanta* *Mahanta* *Paritta* *Atiparitta*	*Vibhūta* *Avibhūta*
Sound		
Smell		
Taste		
Tangibility		
Dhamma		

Atimahanta	=	very great (in mental impact),
Mahanta	=	great (in mental impact),
Paritta	=	small (in mental impact),
Atiparitta	=	very small (in mental impact)

Atimahanta is an object that runs with the most mental moments. *Mahanta* is an object that runs with many mental moments. *Paritta* is an object that runs with few mental

moments. *Atiparitta* is an object that runs only with *bhavaṅga* mental moments.

Then, *vibhūta* means clear and *avibhūta* means not clear. They are the objects that run with more or less mental moments respectively.

But the appearance of the object of *vīthimutta citta*s is threefold:

1. *kamma,*
2. *kamma-nimitta,* and
3. *gati-nimitta.*

Cittakkhaṇa: *Cittakkhaṇa* means mental moment. A mental moment comprises three sub-moments: arising (*uppāda*), stopping (*ṭhiti*), and falling (*bhaṅga*). The three sub-moments form a life-span of one mind. But the 17 mental moments that are comprised of 51 sub-moments are a life-span of 22 material qualities except the 2 *viññatti*s and the 4 *lakkhaṇa*s.

Therein the 2 *viññatti*'s life-span is equal to that of the mind, *jāti* has only arising moment, *aniccatā* has only falling moment (they are shorter than a life-span of mind), and *jaratā* has 49 sub-moments.

Manifestation: Each of these 5 objects - form, sound, smell, taste, and tangibility - come into manifestation at one of the 5 doors respectively, only at the moment of existence (*ṭhiti-khaṇa*). The manifestation of an object at a door is possible when the five objects have passed over at least one mental moment or several mental moments.

75 *vīthis* in 5-door: In the 5 doors, 75 types of mental processes are possible to run with the manifesting objects:

The mental process in:

1.	eye-door	15
2.	ear-door	15
3.	nose-door	15
4.	tongue-door	15
5.	body-door	15
	Total	75

Mental process in	Objects			
	Very great	Great	Small	Very small
eye-door	1	2	6	6
ear-door	1	2	6	6
nose-door	1	2	6	6
tongue-door	1	2	6	6
body-door	1	2	6	6

Mental Process in Eye-door
(*Cakkhudvāra-vīthī*)

A mental process in eye-door runs as follows: A person opens his eye. Then a very great visible object comes into manifestation in the sensitive eye after having passed one mental moment. The mental-moment is a *bhavaṅga* moment and that *bhavaṅga* is called a past-*bhavaṅga* (*atīta-bhavaṅga*). The *bhavaṅga citta* cannot be aware of a present object. Its object is the object of a mental process at the time of death in the previous life.

The visible object comes into contact not only with the eye-door, but with the mind-door also. Here *bhavaṅga* that precedes *āvajjana*, or all *bhavaṅga* are said to be mind-door. The appearance of the visible object at the mind-door makes the *bhavaṅga citta* (itself mind-door) vibrate and then it ceases.

There are two *bhavaṅga cittas*: the vibrating (*bhavaṅga-calana*) and the ceasing *(bhavaṅga-upaccheda)*.

(1)   Then the attending consciousness in five-door (*pañca-dvārā-vajjana*) arises paying attention to the present visible object and then it ceases. Thereafter the following *cittas* arise with that object and cease, successively.

(2)   Eye-consciousness *(cakkhuviññāṇa)* sees that object.

(3)   Receiving-consciousness (*sampaṭicchana*) receives that object.

(4)   Investigating-consciousness (*santīraṇa*) enquires that object.

(5)   Determining-consciousness (*voṭṭhapana*) determines that object.

(6)   Then dynamic consciousness (*javana*), one of the 29 *Javana cittas* of the *kāma* plane, runs mostly for 7 times experiencing that object and then it ceases.

(7)   Retentive consciousness (*tadārammaṇa*), one of the 11 types of resultant consciousness, following the *javana citta*, arises twice succeeding the *javana*'s object and then it ceases.

These 7 *vīthi-cittas* run with the present visible object that comes into manifestation. After that, the object disappears and the *bhavaṅga citta* enters again with its own object.

Duration of object: The visible object that reflects on the sensitive eye starts with the past *bhavaṅga* moment and ends in the second retentive consciousness (*tadārammaṇa*) moment. The life-span of the visible object is as long as the life-span of 17 mental moments.

Mental Process with Very Great Object

In eye-door there are 17 mental moments that deal with a very great object:

Seq.	Abbr.	Description
1.	B.	*Bhavaṅga* that has passed
2.	B.	*Bhavaṅga* that vibrates
3.	B.	*Bhavaṅga* that ceases
4.	P.	*Pañcadvārāvajjana*, attending consciousness, that attends to the present object coming into contact
5.	C.	*Cakkhuviññāṇa*, eye-consciousness, that sees the present visible object
6.	S.P.	*Sampaṭicchana*, receiving consciousness, that receives the present object
7.	S.T.	*Santīraṇa*, investigating consciousness, that enquires the present object
8.	V.	*Voṭṭhapana*, determining consciousness, that determines the present object
9.-15.	J.	*Javana*, dynamic consciousness, that experiences the present object
16.-17.	T	*Tadārammaṇa*, retentive consciousness, that succeeds the object of *javana*

In other doors:

In other doors, ear-door, etc. there arise the other relevant *viññāṇa*s instead of *cakkhuviññāṇa,* according to the door and the object. The other 16 *citta* arise like in the mind door. They run with one of the 5 objects that come into contact with the respective doors.
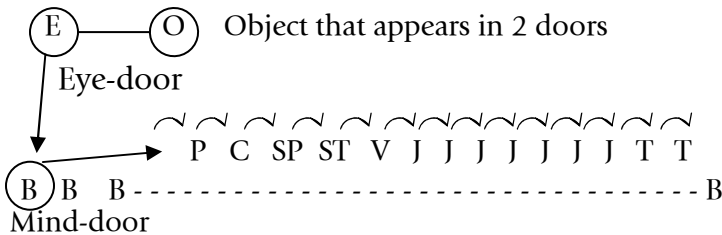
To have further information about the object, other mental processes run with that object as memorized in mind-door. Among the 3 mental processes in mind-door, the first is aware of the past object. The second catches the name or the word and the third knows the meaning.

These are the minimum 3 mental processes in mind-door which run with the object:

(1)   B   B   M J^1 J^2 J^3 J^4 J^5 J^6 J^7 T   T
(2)   B   B   M J^1 J^2 J^3 J^4 J^5 J^6 J^7 T   T
(3)   B   B   M J^1 J^2 J^3 J^4 J^5 J^6 J^7 T   T

Note:
No. 1 just follows the object as memorized.
No. 2 names the object.
No. 3 catches the meaning of the object.

Mental process with Great Object

Regarding the great object, 2 types of mental process are possible to run with the great object. There are 2 or 3 *bhavaṅga*s that passed and there do not arise *tadārammaṇa*. The mental process running with a great object ends in *javana*.

Mental process with Small Object

Regarding the small object, 6 types of mental process are possible to run with the small object. There passed from 4 to 9 *bhavaṅga*s. The mental process that runs with a small object ends in *voṭṭhapana*.

Mental process with Very Small Object

Regarding the very small object, there arise just *bhavaṅga*. The very small object makes *bhavaṅga* vibrate, but not cease. There do not arise any active minds (*vīthi-citta*s).

15 Mental Process in Eye-door

object	Vīthi-cittas / Bhavaṅga				marks
	arising moment of object	manifestation moment	B. ceased	Vīthi-cittas	
Very Great	B	B	B	P·C·Sp·St·V·J·J·J·J·J·J·T·T	*Tadāra-mmaṇa*
Great	B.2 B.3	B B	B B	P·C·Sp·St·V·J·J·J·J·J·J (B) P·C·Sp·St·V·J·J·J·J·J·J	*Javana*
Small	B.4 B.5 B.6 B.7 B.8 B.9	B B B B B B	B B B B B B	P·C·Sp·St·V·V·V·(B·B·B·B) P·C·Sp·St·V·V·V·(B·B·B) P·C·Sp·St·V·V·V·(B·B) P·C·Sp·St·V·V·V·(B) P·C·Sp·St·V·V·V P·C·Sp·St·V·V	*Voṭṭha-ppana*
Very Small	B.10 B.11 B.12 B.13 B.14 B.15	B.2 B.2 B.2 B.2 B.2 B.2		B·B·B·B·B B·B·B·B B·B·B B·B B	*Mogha* (empty)

11

Classification: There are 15 types of mental process in the eye-door. In this mental process there occur *bhavaṅga citta*s and *vīthicitta*s. Regarding *vīthicitta*s the classification runs as follows:

1. The number of *vīthicitta*s,
2. Their arising times,
3. The total number of them.

object	number of *vīthicitta*	arising time	total number of *vīthicitta*
Very Great	7	14	46
Great	6	12	38
Small	5	7	9
Very Small	nil	nil	nil

Mental Process in Mind-door

A mental process in mind-door runs with six objects that are either present or past or future or timeless object. The object that comes into contact with the mind-door is divided into two:

1. Clear appearance (*vibhūta*)
2. Not clear appearance (*avibhūta*)

Regarding the *javana* there are 2 sections:

1. *Kāma javana* section
2. *Appanā javana* section

In the section of *kāma javana,* the presentation of the object is in two ways: clear and not clear. But in the section of *appanā javana,* the clear appearance alone is possible.
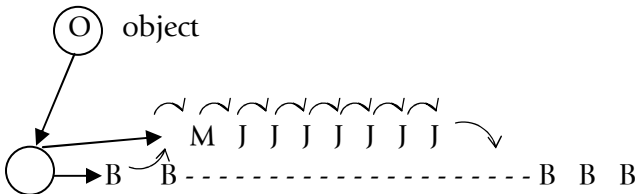
Kāma Javana Section

In the *kāma javana* section, a mental process in mind-door runs with the clear appearance object (*vibhūta*) as follows:

When the *vibhūta* object comes into contact with the mind-door, the running *bhavaṅga citta* vibrates and then it ceases. After that the attending consciousness in mind-door (*manodvārāvajjana*) arises, paying attention to the object. Then the *javana* citta arises 7 times, experiencing the object. Following the *javana,* the *retentive consciousness* arises twice, succeeding the object of *javana*. Then the *bhavaṅga* runs again.

O object

M J J J J J J J T T

B B - B B B
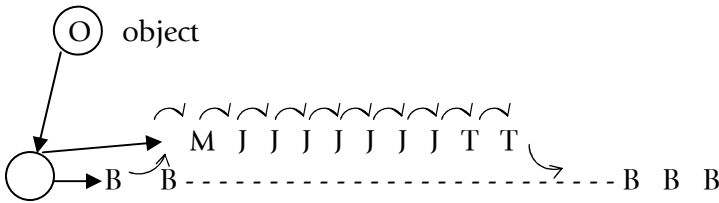
If a mental process runs in mind door with a *not-clear-appearance object* (*avibhūta*), the mental process ends in *javana*. The retentive consciousness does not arise. In the end of the seventh *javana,* the *bhavaṅga* runs again.

O object

M J J J J J J J

B B - B B B

13

object	number of *vīthicitta*	arising time	total number of *vīthicitta*
Vibhūta	3	10	41
Avibhūta	2	8	30

Appanā Javana Section

In *appanā javana* section a mental process in mind-door runs with only *clear appearance* objects (*vibhūta*). There arise two types of *javana*:

1. *Kāma javana*
2. *Appanā javana*

Kāma-jāvana: Here *kāma-javana* precedes *appanā-javana*. Therefore, the *kāma-javana* is only one of the eight *kāma-javana*s with knowledge: *Mahākusala* with *ñāṇa* 4, *mahākriya* with *ñāṇa* 4. One of these eight *kāma-javana*s that precedes an *appanā-javana* arises three or four times with different names. If it arises three times, they are named in due order as: *upacāra, anuloma* and *gotrabhū*. If it arises four times they are named in due order as:

1. *Parikamma*	Preparation
2. *Upacāra*	Access
3. *Anuloma*	Conformity
4. *Gotrabhū*	New lineage

14

Appanā-javana: There are 26 *appanā-javana*s that follow the preceding *kāma-javana*s:

1. Rūpāvacara kusala	5
2. Rūpāvacara kriya	5
3. Arūpāvacara kusala	4
4. Arūpāvacara kriya	4
5. Lokuttara	8
All together	26

One of the 26 *appanā-javana*s that is preceded by a *kāma-javana* occurs at the fourth or the fifth moment after the preceding *kāma-javana* has ceased.

Person and his objective: If a person is quick in understanding (*khippābhiññā*), the preceding *kāma-javana* arises within him three times. But if a person is slow in understanding (*dandhābhiññā*), it arises four times.

According to the person's objective, *appanā-javana* occurs. If he intends to attain *jhāna*, a *jhāna appanā-javana* occurs. If he intends to attain *magga* and *phala*, there occurs a *magga* or a *phala* accordingly.

Person	Moment of *Kāma-javana*	*Appanā*
Slow	4	5th
Quick	3	4th

15

The initial Attainment of *Jhāna*.	
Slow	B B M P^1 U^2 A^3 G^4 Jh^5 B
Quick	B B M U^1 A^2 G^3 Jh^4 B

The initial Attainment of *Magga*.	
Slow	B B M P^1 U^2 A^3 G^4 M^5 Ph^6 Ph^7 B
Quick	B B M U^1 A^2 G^3 M^4 Ph^5 Ph^6 Ph^7 B

Preceding and Following *Javanas*

Regarding *kāma-javana* and *appanā-javana*, the procedure is according to feeling (*vedanā*) and type (*jāti*):

1. According to feeling (*vedanā*), if a preceding *kāma-javana* is with pleasure, the following *appanā-javana* must be with pleasure; if with neutral feeling, the following *appanā-javana* must be with neutral feeling.

2. According to type (*jāti*), if a preceding *kāma-javana* is a *kusala*, the following *appanā-javana* must be *kusala* and the three lower *phala cittas*; if a preceding *kāma-javana* is a *kriya*, the following *appanā-javana* must be *kriya* and the *arahatta phala citta*.

Table of preceding and following *Javana*s

Person	Preceding		Following	
Puthujjana Sekkha	2 *Mahākusala* with knowledge and pleasure	(32)	*Rūpa-kusala* with pleasure	4
			Magga with pleasure	16
			Lower *Phala* with pleasure	12
	2 *Mahākusala* with knowledge and neutral feeling	(12)	*Rūpa* (5th *Jhāna*)-*Arūpa-kusala* with neutral feeling	5
			Magga with neutral feeling	4
			Lower *Phala* with neutral feeling	3
Asekkha	2 *Mahākriya* with knowledge and pleasure	(8)	*Rūpa-kriya* with pleasure	4
			Arahatta-phala with pleasure	4
	2 *Mahākriya* with knowledge and neutral feeling	(6)	*Rūpa* (5th *Jhāna*)-*Arūpa-kriya* with neutral feeling	5
			Arahatta-phala with neutral feeling	1

Analysis of Mind in Process

Defining: In a mental process the running *citta*s are defined according to their object and the preceding *javana*s. They are as follows:

According to object: In a mental process the *vipāka citta*s – 5 *viññāṇa*, *sampaṭicchana*, *santīraṇa* and *tadārammaṇa* - must be an unwholesome result, if they run with an undesirable object.

If they run with a desirable object, they must be the result of a wholesome state.

However, if the object is very much desirable, the *santīraṇa* and *tadārammaṇa* must be only with pleasant feeling.

According to *Javana*: In a mental process -

(1) If the preceding *javana* is one of the *mahā-kriya* with pleasant feeling, the following *tadārammaṇa* must be with pleasant feeling;

(2) If with neutral feeling, the following *tadārammaṇa* must be with neutral feeling;

(3) If the preceding *javana* is one of the 2 *dosamūla*, the following *tadārammaṇa* must be only with neutral feeling;

(4) If the preceding *javana* is one of the other 18 *kāma-javana*s (8 *lobhamūla*, 2 *mohamūla*, 8 *mahā-kusala*) - all kinds of *tadārammaṇa* are possible.

3 Conditions of *Tadārammaṇa*

In a mental process, there arises *tadārammaṇa* immediately after *javana*, if the object is very great in 5-doors or clear in mind-door. However, there are 3 conditions for *tadārammaṇa*:

1. The preceding *javana* must be a *kāma javana,*
2. The object must be a *kāma* object,
3. It must be within *kāma* beings.

Problem of *Tadārammaṇa*

Suppose, there is a person whose *paṭisandhi* is with pleasant feeling. Within him, sometimes, one of the *dosamūla javana*s arises. Immediately after the *dosamūla javana*, the appearance of *bhavaṅga* with pleasant feeling is impossible. That person has *paṭisandhi* with pleasant feeling, therefore the appearance of *bhavaṅga* with neutral feeling is impossible. To solve the natural problem, there occurs the *santīraṇa* with neutral feeling depending on any experienced *kāma* object. Then *bhavaṅga* runs.

Table of *Javana* and *Tadārammaṇa*

Preceding *Javana*		*Tadārammaṇa*	
5	*Kāma-kriya* with pleasant feeling	5	*Tadārammaṇa* with pleasant feeling
6	4 *Kāma-kriya* with pleasant feeling	6	*Tadārammaṇa* with neutral feeling
	2 *Dosamūla*		
18	8 *Mahākusala*	11	*Tadārammaṇa*
	8 *Lobhamūla*		
	2 *Mohamūla*		

Analysis of *Javana*

Javana citta are 55. They are energetic or dynamic mind. When they run in a mental process, they experience the object. Regarding the object, the final decision is the work of *javana*. The *javana* occurs once or several times according to their nature and condition.

1. **Javana with one moment**:

    (A) 9 *mahaggata* (*jhāna*) *javana*s, that are the first time.
    (B) 2 *abhiññā javana*s at any time.
    (C) 4 *magga javana*s occur for only one mental moment. They never repeat.
    (D) The 2 fruition (*phala*) *javana*s - *anāgāmi* and *arahatta*, occur once when they arise after withdrawing from *nirodha samāpatti*.

2. **Javana with two or three moments**:

    (A) The 2 *nevasaññānāsaññāyatana javana*s that precede the attainment of the *nirodha-samapatti.*
    (B) The fruition *javana*s preceded by *magga javana*s arise 2 or 3 times.

3. **Javana with four or five moments**:

    \# The 4 *paccavekkhaṇa javana*s, that are the 4 *mahākriya javana*s with knowledge within the Buddha, arise for 4 or 5 moments when he creates a supernormal power of issuing the pair of water and fire.

4. **Javana with five moments**:

    \# The *kāma javana*s at the dying moment etc., due to weakness of the heart base, arise five times.

5. *Javana* with six or seven moments:

   # The *kāma javanas* in a *kāma* mental process arise usually for 6 or 7 moments.

6. *Javana* with unlimited moment:

   # In the process of *jhāna* and *phala* attainment, the *javanas* of *jhāna* or *phala* run without limitation. As long as the attainment remains, these *javanas* run like the current of *bhavaṅga citta*.

Division of *Vīthicitta*

80 *vīthicittas* are divided according to (A) plane and (B) individual.

(A) Plane: Regarding the classification of *vīthicittas* the 4 plane-groups should be known:

(1) *Kāmāvacara*
(2) *Rūpāvacara*
(3) *Arūpāvacara*
(4) *Asaññasatta*

Table of *Vīthicitta* and plane

Plane	*Vīthicitta*	
	Possible	Impossible
Kāma	80	Nil
Rūpa	64	16
Arūpa	42	38
Asaññasatta	nil	Nil

In the *kāmāvacara* planes, all 80 *vīthicitta*s are possible.

In the *rūpāvacara* planes, 64 *vīthicitta*s are possible while 16 *vīthicitta*s - 2 *dosamūla*, 6 *viññāṇa citta*s (nose, tongue, body) and 8 *mahāvipāka citta*s - are impossible.

In *arūpāvacara* planes, 42 *vīthicitta*s are possible. They are:

Lobhamūla	8
Mohamūla	2
Manodvārāvajjana	1
Mahākusala	8
Mahākiriya	8
Arūpa kusala and *kriya*	8
Lokuttara except *Sotāpattimagga*	7
Total *citta*	42

In *asaññasatta* plane no *citta*s arise. Therefore, in that plane every kind of *vīthicitta*s is impossible.

(B) Individual: There are 12 types of individuals. They are:

1. *Puthujjana*	4
2. *Ariya*	8
Total	12

Puthujjana: *'Puthu'* means majority. *'Jana'* means beings. So majority beings are called *puthujjana*.

The *puthujjana*s are fourfold:

1. *Duggati Ahetuka* = a being whose *paṭisandhi* is without *hetu* and he is in a woeful plane.
2. *Sugati* Ahetuka = a being whose *paṭisandhi* is without *hetu*, but he is in a blissful plane.
3. *Dvihetuka* = a being whose *paṭisandhi* is with 2 *hetus* (in a blissful plane).
4. *Tihetuka* = a being whose *paṭisandhi* is with 3 *hetus* (in a blissful plane).

Ariya: *Ariya* means those who are far from mental defilements. In another way, *ariya*s are noble persons through their noble mind.

*Ariya*s are eightfold:

1. *Maggaṭṭha* = those whose stages are the paths, are 4.

2. *Phalaṭṭha* = those whose stages are fruitions, are 4.

*Vīthicitta*s and Individuals

Regarding individuals the 80 *vīthicitta*s are divided accordingly. They run as follows:

(1) **Duggati Ahetuka**: Within such a being, 37 *vīthicitta*s are possible. They are:

Akusala	12
Ahetuka (except *hasituppāda*)	17
Mahākusala	8

(2) **Sugati Ahetuka**: Within such a being, 41 *vīthicitta*s are possible. They are:

Akusala	12
Ahetuka (except *hasituppāda*)	17
Mahākusala	8
Mahāvipāka without knowledge	4

(3) **Dvihetuka**: Within such a being 41 *vīthicitta*s are possible. They are the same *citta*s as mentioned above.

(4) **Tihetuka**: Within such a being 45 *vīthicitta*s are possible. They are:

Akusala	12
Ahetuka (except *Hasituppāda*)	17
Mahākusala	8
Mahāvipāka	8

If a *tihetuka* person attains *jhāna*, the attained *jhāna citta* is also possible. Therefore, if 9 *mahaggata kusala javana*s are added, 54 *vīthicitta*s are possible.

Maggaṭṭha - 4: There are 4 *maggaṭṭha*s who are at the moment when the *path citta* remains. They are:

1. *Sotāpatti Maggaṭṭha*
2. *Sakadāgāmi Maggaṭṭha*
3. *Anāgāmi Maggaṭṭha*
4. *Arahatta Maggaṭṭha*

Within these persons, the respective *magga-citta* alone is possible.

Phalaṭṭha - 4: There are 4 *phalaṭṭha*s who have attained the fruition *citta*s. They are:

1. *Sotāpatti Phalaṭṭha*
2. *Sakadāgāmi Phalaṭṭha*
3. *Anāgāmi Phalaṭṭha*
4. *Arahatta Phalaṭṭha*

Sotāpatti Phalaṭṭha: Within such a person 41 *vīthicitta*s are possible. They are:

Akusala (except 4 *diṭṭhisampayutta, 1 vicikiccha*)	7
Ahetuka (except *hasituppāda*)	17
Mahākusala	8
Mahāvipāka	8
Sotāpatti phala	1
Total	41

If he attains a *jhāna*, there will be more *vīthicitta*s. If 9 *mahaggata kusala javana*s are added to the 41, the number will be 50.

Sakadāgāmi Phalaṭṭha: Within such a person, the 41 *vīthicitta*s are possible; if *jhāna* is attained, add 9 *mahaggata kusala javana*s. Thus, 50 *vīthicitta*s are possible as in the *sotāpatti phalaṭṭha* (*sotāpanna*).

Anāgāmi Phalaṭṭha: Within such a person 39 *vīthicitta*s are possible; if *jhāna* is attained, add 9 *mahaggata kusala javana*s. Thus, 48 *vīthicitta*s are possible.

The 39 *vīthicitta*s are as follows:

Diṭṭhi-vippayutta lobhamūla	4
Uddhacca-sampayutta	1
Ahetuka (except *hasituppāda*)	17
Mahākusala	8
Mahāvipāka	8
Anāgāmi phala	1
Total	39

Arahatta Phalaṭṭha: Within such a person (*arahanta*), 35 *vīthicittas* are possible. If *jhāna* is attained, by adding 9 *jhāna kriya javanas*, 44 *vīthicittas* are possible.

The 35 *vīthicittas* are as follows:

Ahetuka	18
Mahākriya	8
Mahāvipāka	8
Arahatta phala	1
Total	35

Tihetuka in other planes

Tihetuka is a person whose *paṭisandhi citta* is with 3 *hetus: alobha, adosa* and *amoha.* The *tihetuka* persons are ninefold: 1 *puthujjana* and 8 *ariyas.* They are not only in *kāma-sugati* planes, but in some of the *brahmā* planes also.

The possible *vīthicittas* within those 9 persons that were mentioned above belong to only *kāma-sugati.* If they are in a *rūpa*-plane or an *arūpa*-plane the possible *vīthicittas* will be different in number.

In the *brahmā* planes the following *vīthicittas* are impossible:

Dosamūla	2
Nose-consciousness	2
Tongue-consciousness	2
Body-consciousness	2
Mahāvipāka	8
Total	16

These 16 *vīthicittas* must be removed from each of those numbers. Some *cittas* are impossible in *arūpa*-planes. They must be removed.

Table of Being, Plane, *Vīthicitta*s

Being	Plane	Possible *Vīthicitta*s
Duggati Ahetuka	4 woeful planes	37
Sugati Ahetuka	Human	41
	Cātumahārājika	41
	Asaññasatta	no *citta*
Dvihetuka	Human	41
	6 Deity planes	

Table of 9 *Tihetuka*

Being	Plane	Possible *Vīthicitta*s
Tihetuka Puthujjana	*Kāma-sugati*	45 / 54
	Rūpa	38
	Arūpa	23
Sotāpanna, Sakadāgāmi	*Kāma-sugati*	41 / 50
	Rūpa	34
	Arūpa	19
Anāgāmi	*Kāma-sugati*	39 / 48
	Rūpa	34
	Arūpa	19
Arahanta	*Kāma-sugati*	35 / 44
	Rūpa	30
	Arūpa	14

Note: In the *rūpa*- and *arūpa*-planes, the respective *rūpa*- and *arūpa-vipāka citta*s also appear but only with the function of *paṭisandhi, bhavaṅga* and *cuti*. They are *vīthimutta citta*s (process-freed consciousness) and the next chapter will deal with them. If all possible *citta*s are mentioned, they must be added to the given numbers.

The end of Chapter 5

CHAPTER 6

VĪTHIMUTTA: PASSIVE MENTAL PROCESS
(1) *BHŪMI* SECTION

Bhūmi (plane): *Bhūmi* is so called because it is a place where beings are born and live. The *bhūmi* is divided into 3 or 4. As 3, they are:

1. *Kāmāvacara* - a plane where sense-desire frequents,

2. *Rūpāvacara* - a plane where desire for the life of *rūpa brahmā* frequents,

3. *Arūpāvacara*- a plane where desire for the life of *arūpa brahmā* frequents.

Kāmāvacara 11

As 4, *kāmāvacara* plane, among the 3 mentioned above, is divided into 2 - *apāya* and *kāmasugati*. Herein, *apāya* means a plane where there is no or little opportunity to have *kusala*. *kāmasugati* means a beautiful plane dealing with sense-desire.

There are 4 *apāya* planes. They are as follows:

1. *Niraya*   - a plane where there is no happiness,

2. *Tiracchāna yoni* - animal kingdom,

3. *Petti visaya*   - a plane of those who have little comfort,

4. *Asurakāya*   - a community of those who have little power and enjoyment.

There are 7 *kāmasugati* planes. They are as follows:

1. *Manussa*   - human world,
2. *Cātumahārājika* - a deity world where the 4 great Kings rule,
3. *Tāvatiṃsā* - a deity world where 33 ruling gods dwell,
4. *Yāmā* - a deity world of those who are far from suffering,
5. *Tusitā* - a deity world of those who ever enjoy themselves,
6. *Nimmānarati* - a deity world of those who delight in creating things,
7. *Paranimmitavasavattī* - a deity world of those who enjoy the things created by others.

The *kāmāvacara* planes are 11 altogether.

Rūpāvacara 16

There are 16 *rūpāvacara* planes. They are the world of those who have attained *jhāna* in previous life. The *jhāna kamma* causes them to be born in those *rūpa brahmā* worlds.

1st *Jhāna* planes (3)

     1. *Brahma pārisajjā*
     2. *Brahma purohitā*
     3. *Mahā brahmā*

2nd *Jhāna* planes (3)

     4. *Parittābhā*
     5. *Appamāṇābhā*
     6. *Ābhassarā*

3rd *Jhāna* planes (3)

    7. *Parittasubhā*
    8. *Appamāṇasubhā*
    9. *Subhakiṇhā*

4th *Jhāna* planes (7)

    10. *Vehapphalā*
    11. *Asaññasatta*

Suddhāvāsa

    12. *Avihā*
    13. *Atappā*
    14. *Sudassā*
    15. *Sudassī*
    16. *Akaniṭṭhā*

Arūpāvacara 4

There are 4 *arūpāvacara* planes. They are as follows:

1. *Ākāsānañcāyatana* - a plane where the effect of *jhāna* that is based on infinite space, exists,

2. *Viññāṇñcāyatana* - a plane where the effect of *jhāna* that is based on the first *arūpa-viññāṇa,* exists,

3. *Ākiñcaññāyatana* - a plane where the effect of *jhāna* that is based on the nothingness of the first *arūpa-viññāṇa,* exists,

4. *Nevasaññānāsaññāyatana* - a plane where the effect of *jhāna* that is based on the third *arūpa-viññāṇa,* exists. (It is so subtle, as it is with neither-perception-nor-non-perception).

31 Planes and 12 Individuals

There are 31 planes. They are locations of 12 types of individuals. The 12 individuals are classified according to the 31 planes.

(A) 4 *Puthujjana*s (majority)

(1) *Duggati Ahetuka* (whose *paṭisandhi* is without *hetu* and in woeful state)

(2) *Sugati Ahetuka* (whose *paṭisandhi* is without hetu, but in blissful state)

(3) *Dvihetuka* (whose paṭisandhi is with 2 hetus)

(4) *Tihetuka* (whose paṭisandhi is with 3 hetus)

(B) 8 *Ariya*s (Noble)

(5) *Sotāpattimaggaṭṭha* (with attainment of the 1st path)

(6) *Sotāpattiphalaṭṭha* (with attainment of the 1st fruition)

(7) *Sakadāgāmimaggaṭṭha* (with attainment of the 2nd path)

(8) *Sakadāgāmiphalaṭṭha* (with attainment of the 2nd fruition)

(9) *Anāgāmimaggaṭṭha* (with attainment of the 3rd path)

(10) *Anāgāmiphalaṭṭha* (with attainment of the 3rd fruition)

(11) *Arahattamaggaṭṭha* (with attainment of the 4th path)

(12) *Arahattaphalaṭṭha* (with attainment of the 4th fruition)

Table of 31 Planes and 12 Individuals

No.	31 Planes		12 Indidivuals
1.	*Apāya* planes - 4	1	*Duggati ahetuka*
2.	Human	11	except *duggati ahetuka*
3.	*Cātumahārājika*	11	except *duggati ahetuka*
4.	5 Higher deities	10	except *ahetuka*
5.	*Asaññasatta*	1	*Sugati ahetuka*
6.	*Suddhāvāsa* - 5	3	*Anāgāmi, arahatta magga* & *phala*
7.	The rest of *Rūpabrahmā*	9	*Tihetuka*
8.	*Arūpa*	8	*Tihetuka* except *sotāpattimaggaṭṭha*

(2) *Paṭisandhi* Section

20 Rebirth states: Beings are born in one of 31 planes. Their life starts with one of the rebirth states. There are 20 states. They are as follows:

Rūpa paṭisandhi	1
Arūpa paṭisandhi	19
Total	20

Rūpa paṭisandhi: The 9 material groups led by *jīvita* (*jīvita navaka*) are called *rūpa-paṭisandhi*, a material rebirth state. With this state, *asaññasatta* beings in the *brahmā* world start their life. *Asaññasatta* are beings whose rebirth state is just matter.

Arūpa paṭisandhi: *Arūpa paṭisandhi* is one of the 19 types of consciousness. The 19 types of consciousness are as follows:

1. *Santīraṇa* with neutral feeling	2
2. *Mahā vipāka*	8
3. *Rūpa vipāka*	5
4. *Arūpa vipāka*	4
Total	19

In the 30 planes excluding *asaññasatta,* all beings start their lives with one of 19 types of rebirth consciousness.

Here are 20 types of *paṭisandhi* states that are classified according to the 31 planes.

10 - *Kāma Paṭisandhi*

The *paṭisandhi cittas* in the 11 *kāma* planes are 10:

Apāya paṭisandhi: *Upekkhā santīraṇa*, result of *akusala*, is the *paṭisandhi* of those who are born in an *apāya* planes.

Kāmasugati paṭisandhi:

(A) *Upekkhā santīraṇa*, result of *kusala*, is a *paṭisandhi* of those who are born in the human world and in a deity world with lower status. A human whose life starts with that *santīraṇa* is not normal. He or she is blind from birth and so on.
(B) *Mahāvipāka* is the *paṭisandhi* of those who are born in the human world and in the 6 deity worlds.

Rūpāvacara Paṭisandhi

There are 6 *rūpāvacara paṭisandhi states*. They are as follows:

1. *Rūpavipāka citta*	5
2. *Jīvita navaka rūpa*	1
Total	6

The 1st *jhāna vipāka* is the *paṭisandhi* of those who are born in the 1st *jhāna* plane.

The 2nd *jhāna vipāka* and the 3rd *jhāna vipāka* are the *paṭisandhi* of those who are born in the 2nd *jhāna* plane.

The 4th *jhāna vipāka* is the *paṭisandhi* of those who are born in the 3rd *jhāna* plane.

The 5th *jhāna vipāka* is the *paṭisandhi* of those who are born in the 4th *jhāna* plane.

Jīvita navaka (a material group of 9 matters led by *jīvita*) is the *paṭisandhi* of *Asaññasatta brahmās*.

34

Arūpa Paṭisandhi

There are 4 *arūpa paṭisandhi*. They are classified according to their planes respectively.

The 1st *arūpa vipāka* is the *paṭisandhi* of those who are born in the *ākāsānañcāyatana* plane.

The 2nd *arūpa vipāka* is the *paṭisandhi* of those who are born in the *viññāṇañcāyatana* plane.

The 3rd *arūpa vipāka* is the *paṭisandhi* of those who are born in the *ākāsānañcāyatana* plane.

The 4th *arūpa vipāka* is the *paṭisandhi* of those who are born in the *nevasaññānāsaññāyatana* plane.

Plane and *Paṭisandhi*

No.	Plane	*Paṭisandhi*	
1.	4 *Apāyas*	*Upekkhā santīraṇa*, result of *akusala*	1
2.	Human (abnormal from birth), *Vinipātika* deity	*Upekkhā santīraṇa*, result of *kusala*	1
3.	Human (normal), 6 deity worlds	*Mahāvipāka*	8
4.	*Asaññasatta*	*Jīvita navaka*	1
5.	15 *Rūpa* planes	*Rūpa vipāka*	5
6.	4 *Arūpa* planes	*Arūpa vipāka*	4

One with 3 Functions

Almost all beings wander from one life to another. They begin their lives with *paṭisandhi*, the rebirth state. Rebirth consciousness has 3 functions to perform: relinking, life-continuing and passing away. In one life, it is the same type of *citta* that perform 3 functions. Therefore, in one life, *paṭisandhi*, *bhavaṅga* and *cuti* are only one *citta*. They have the same associating *cetasika*s, the same object and are the same effect of a *kamma*.

(3) *KAMMA* SECTION

Definition of *Kamma*

Kamma means what is done with or without intention. In doing with intention, there is motivation. This motivation (volition) leads to action. The Buddhist technical term for motivation is *cetanā*. It is *cetanā* that is mentioned as *kamma*. In *Paṭṭhāna*, the seventh *Abhidhamma* treatise, *cetanā* is said to be *kamma* condition (*kamma paccayo*).

However, not only *cetanā* is declared as *kamma*, but some other *cetasika*s also. For example, *abhijjhā*, *byāpāda*, *micchādiṭṭhi*, etc. are mentioned as *kamma*. Therefore, it should be noted that the Buddhist term, *kamma*, is used for *cetanā* and some of the other *cetasika*s.

Kamma is an energetic state that brings about mental, verbal and physical action. It associates with *kusala javana* and *akusala javana*. It accumulates within those who have mainly ignorance and craving. *Kamma* produces its result at a different moment from the arising moment.

Classification of *Kamma*

2 types of *Kamma*: The *kamma* is twofold according to its individual characteristic. They are

     1. *Kusala kamma* (wholesome *kamma*) and
     2. *Akusala kamma* (unwholesome *kamma*).

Kusala kamma has a characteristic that is without fault and producing a blissful result.

Akusala kamma has a characteristic that is with fault and producing a painful result.

(a) *Kusala Kamma*

Kusala kamma is threefold according to the plane where it frequents:

1. *Kāmāvacara kusala kamma* (wholesome *kamma* that frequents the *kāma* plane,

2. *Rūpāvacara kusala kamma* (wholesome *kamma* that produces its result in the *Rūpa* plane),

3. *Arūpāvacara kusala kamma* (wholesome *kamma* that produces its result in the *Arūpa* plane).

Note: The *cetanā* that associates with *magga citta* also can be called "*kamma*". However, that *kamma* produces its result, *phala* (fruition), immediately after it has ceased. The *magga kamma*, though it is *kusala kamma*, does not produce any kind of rebirth result. Therefore, it is not included in *kamma*, here.

(1) *Kāmāvacara kusala kamma*

(A) The wholesome *kamma* that frequents the *kāma* plane is three fold dealing with the door through which it arises:
1. *Kāya kamma* (*kamma* that arises in body-door),
2. *Vacī kamma* (*kamma* that arises in verbal-door),
3. *Mano kamma* (*kamma* that arises in mind-door).

3 *Kāya kamma*
1. *Pāṇātipātā veramaṇi*   - abstinence from killing,
2. *Adinnādānā veramaṇi* - abstinence from stealing,
3. *Kāmesumicchācārā veramaṇi* - abstinence from unlawful sexual relations.

4 *Vacī kamma*
1. *Sacca vācā* - telling the truth,
2. *Apisuṇa vācā* - abstinence from dividing friends from each other,
3. *Saṇha vācā* - speaking kindly,
4. *Manta vācā* - talking wisely.

3 *Mano kamma*
1. *Anabhijjhā* - non-covetousness,
2. *Abyāpāda* - non-hatred,
3. *Sammā diṭṭhi* - right view.

(B) Regarding function, the wholesome *kamma* that frequents the *kāma* plane is divided into three:
1. *Dāna* - offering,
2. *Sīla* - morality,
3. *Bhāvanā* - meditation practice.

(C) According to associated consciousness, the wholesome *kamma* that frequents in *kāma* plane is divided into eight:
1. *Kamma* associated with knowledge   4
2. *Kamma* dissociated from knowledge   <u>4</u>
                                         8

(D) According to *puñña-kiriya-vatthu* (merit that conditions happiness), the wholesome *kamma* that frequents the *kāma* plane is divided into ten:

1. *Dāna*	Offering
2. *Sīla*	Morality
3. *Bhāvanā*	Meditation practice
4. *Apacāyana*	Veneration
5. *Veyyāvacca*	Service
6. *Pattidāna*	Sharing merit
7. *Pattānumodana*	Rejoicing at the shared merit
8. *Dhammassavana*	Listening to the *Dhamma*
9. *Dhammadesanā*	Talking the *Dhamma*
10. *Diṭṭhijukamma*	Correction of one's view

(2) *Rūpāvacara kusala kamma*

The wholesome *kamma* that produces its result in *rūpa* plane concerns only mental action (*mano kamma*). It is possible through *samatha* meditation that leads to the attainment of *jhāna*. The *rūpāvacara kusala kamma* is divided into five according to the five *jhāna* attainments.

(3) *Arūpāvacara kusala kamma*

The wholesome *kamma* that produces its result in *arūpa* plane concerns only mental action (*mano kamma*). It is also possible through *samatha* meditation after the 5th *rūpa jhāna* has been attained. The *arūpa kusala kamma* is fourfold according to the 4 *jhāna* objects.

(b) *Akusala Kamma*

(A) The unwholesome *kamma* is not classified according to plane but only classified according to the door through which it arises:

     1. *Kāya kamma* (*kamma* that arises in body-door),
     2. *Vacī kamma* (*kamma* that arises in verbal-door),
     3. *Mano kamma* (*kamma* that arises in mind-door).

3 *Kāya kamma*

     1. *Pāṇātipāta* - killing,
     2. *Adinnādāna* - stealing,
     3. *Kāmesu micchācāra* - unlawful sexual relations.

4 *Vacī kamma*

     1. *Musāvāda* - telling lies,
     2. *Pisuṇavācā* - speech that splits up friends,
     3. *Pharusavācā* - saying abusive words,
     4. *Samphappalāpa* - senseless talk.

3 *Mano kamma*

     1. *Abhijjhā* - covetousness,
     2. *Byāpāda* - hatred,
     3. *Micchā diṭṭhi* - wrong view.

Root conditions of misconduct

There are 10 kinds of misconduct - killing, stealing and so on. They come out from root conditions: craving, hatred and delusion. Of them, delusion is a universal root condition while the other two are particular.

Regarding the particular root conditions, the 10 kinds of misconduct are classified as follows:

1. Killing, saying abusive words and hatred are rooted in *dosa*.
2. Unlawful sexual relations, covetousness and wrong view are rooted in *lobha*.
3. The other 4: stealing, telling lies, divisive speech and senseless talk are rooted in *lobha* and *dosa*.

(B) The unwholesome *kamma* is of 12 kinds according to associating *citta*s:

Lobhamūla	8
Dosamūla	2
Mohamūla	2
	12

Kamma and *Vipāka*

Kamma produces its result. The result of a *kamma* is called "*vipāka*". The *vipāka* is twofold: *paṭisandhi* and *pavatti*. *Paṭisandhi* is a result that gives rise to linking between two lives. *Pavatti* is a result that arises continuously in one life span.

Result of *Kusala kamma*

Mahākusala kamma: *Mahākusala* produces its *paṭisandhi* result, e.g. *upekkhā santīraṇa* and 8 *mahāvipākas*, only in *kāmasugati* plane. And it produces its *pavatti* result, 8 *mahāvipāka*, only in *kāmasugati* plane. But the other *pavatti* results, 8 *ahetuka kusala vipāka*s, are possibly produced in *kāma* and *rūpa brahmā* planes.

Especially, the *mahākusala kamma* is divided into two: with three roots (*tihetuka*) and two roots (*dvihetuka*). Then each one can be classified as superior (*ukkaṭṭha*) and inferior (*omaka*).

That *mahākusala kamma*, according to its classification, produces its results in different classes.

(A) The superior *kusala kamma* with three roots (*tihetuka*) produces the *patisandhi* result with three roots (*tihetuka paṭisandhi*), e.g. *mahāvipāka ñāṇasampayutta* 4. But the *pavatti* results are 16: 8 *ahetuka vipāka*s and 8 *mahāvipāka*s.

(B) The inferior *kusala kamma* with three roots (*tihetuka omaka*) and the superior *kusala kamma* with two roots (*dvihetuka ukkaṭṭha*) produce the *paṭisandhi* results with two roots (*dvihetuka paṭisandhi*), e.g. *mahāvipāka ñāṇavippayutta* 4. But the *pavatti* results are 12: 8 *ahetuka kusala vipākas* and 4 *mahāvipāka ñāṇavippayutta*.

(C) The inferior *kusala kamma* with two roots (*dvihetuka omaka*) produces the *paṭisandhi* result without root (*ahetuka paṭisandhi*), e.g. *upekkhā santīraṇa kusala vipāka*. But the *pavatti* results are 8 as *ahetuka kusala vipāka*s. *Kamma*, *kusala* and *akusala*, are divided into 4 by way of function. They run as follows:

Kāma kusala kamma	*Paṭisandhi* results	*Pavatti* results
Superior with 3 roots	4 with 3 roots	16 with 3 / 2 roots or without roots
Inferior with 3 roots	4 with 2 roots	12 with 2 roots or without roots
Superior with 2 roots		
Inferior with 2 roots	1 without root	8 without roots

Note: The above classification dealing with roots is widely accepted by *Abhidhammic* scholars. However there were others who wanted to classify the *kusala kamma* dealing with promptitude, with or without.   *Kamma* without promptitude produces its result only without promptitude, with promptitude only with promptitude. According to their view, the numbers of *pavatti* results will be as follows: 12, 10, and 8.

Rūpāvacara Kusala kamma: The wholesome *kamma* that produces its result in *rūpa* plane is divided into 5 as mentioned before, according to the stages of *jhāna* attainment. Then each of the 5 *jhāna kamma*s are classified again as with poor quality (*hīna*), medium quality (*majjhima*) and higher quality (*paṇīta*).

(A) The first *jhāna* with poor quality produces its result in the first *jhāna* plane, *brahmā pārisajjā;* with medium quality in the first *jhāna* plane, *brahmāpurohitā;* with higher quality in the first *jhāna* plane, *Mahābrahmā*.

(B) The 2nd or the 3rd *jhāna* with poor quality produces its result in the 2nd *jhāna* plane, *parittābhā;* with medium quality in the 2nd *jhāna* plane, *appamāṇābhā;* with higher quality in the 2nd *jhāna* plane, *ābhassarā*.

(C) The 4th *jhāna* with poor quality produces its result in the 3rd *jhāna* plane, *parittāsubhā;* with medium quality in the 3rd *jhāna* plane, *appamāṇāsubhā;* with high quality in the 3rd *jhāna* plane *subhakiṇhā*.

(D) The 5th *jhāna* with higher quality produces its result in the 4th *jhāna* plane, *vehapphalā*.   The 5th *jhāna* with the intention to cease "perception" produces its result in the 4th *jhāna* plane, *asaññasatta*.

(E) Especially the *anāgāmi* noble persons are to be born in the 4th *jhāna* plane, 5 *suddhāvāsa*s (pure abodes).

Arūpāvacara kusala kamma: The wholesome *kamma* that produces its result in *arūpa* plane is only with higher quality. According to the 4 *jhāna* stages they produce their results in the 4 *arūpa* planes respectively.

Special note: Thus, the sublimated merit *kamma*, according to the classified plane, produces its result similarly at the moment of *paṭisandhi* and *pavatti*.

Result of *Akusala kamma*

Akusala (unwholesome) *kamma*s are 12 dealing with the associated *citta*s. All unwholesome *kamma*s produce their *pavatti* results, the 7 *akusala vipāka citta*s. But the *paṭisandhi* result, *upekkhā santīraṇa*, is not produced by the *uddhacca kamma,* when weak *cetanā* associated with *uddhacca* has no powerful condition to produce *paṭisandhi* result. But the other 11 unwholesome *kamma*s produce the *paṭisandhi* result, *upekkhā santīraṇa*.

Fourfold *Kamma*

(a) Kamma by way of function: *Kamma, kusala* and *akusala,* is divided into 4 by way of function. It runs as follows:

(1) *Janaka kamma*	- productive *kamma*,
(2) *Upathambhaka kamma*	- supportive *kamma*,
(3) *Upapīḷaka kamma*	- obstructive *kamma*,
(4) *Upaghātaka kamma*	- destructive *kamma*.

Janaka-kamma: *Janaka* is a kamma, wholesome or unwholesome, that produces a *paṭisandhi* result in a new life.

Upatthambhaka kamma*: Upatthambhaka* is a *kamma*, wholesome or unwholesome, that supports the productive *kamma* which has already produced *paṭisandhi* result in a new life.

Upapīḷaka kamma*: Upapīḷaka* is a *kamma*, wholesome or unwholesome, that obstructs the productive *kamma* which has already produced *paṭisandhi* result in a new life.

Upaghātaka kamma*: Upaghātaka* is a *kamma*, wholesome or unwholesome, that destroys and removes the productive *kamma* which has already produced *paṭisandhi* result in a new life.

(b) *Kamma* by order of ripening: *Kamma, kusala* and *akusala* is divided into 4 by order of ripening. It runs as follows:

    (1) *Garuka kamma*   - weighty *kamma,*

    (2) Ā*sanna kamma*   - death-proximate *kamma,*

    (3) Ā*ciṇṇa kamma*   - habitual *kamma,*

    (4) *Kaṭattā kamma*   - reserve *kamma.*

Garuka kamma: *Garuka* is a *kamma* with great power in producing its result. It is wholesome or unwholesome. If unwholesome, the 5 *ānantariya kammas*: matricide, parricide, the murder of an arahant, the wounding of a Buddha, and the creation of a schism in the saṅgha, and *niyata-micchādiṭṭhi* (a strong skepticism) are *garuka kamma*. If wholesome, the *mahaggata kammas* are *garuka kamma*. The *garuka kamma* pushes the other kammas away and produces only its result.

Āsanna kamma*: Āsanna* is a *kamma* that is done or renewed at the moment of dying. If there is no *garuka*, the *āsana kamma* has chance to produce its result.

Āciṇṇa kamma: *Āciṇṇa* is a *kamma* that is habitually performed and accumulated. If there is no *garuka* or *āsanna*, the *āciṇṇa kamma* has chance to produce its result.

Kaṭattā kamma: *Kaṭattā* is a *kamma* that just has been done without special position as *garuka*, or *āsanna*, or *āciṇṇa*. If there is no the other *kamma*, the *kaṭattā kamma* produces its result.

(c) Kamma by time of ripening: *Kamma*, *kusala* and *akusala*, is divided into 4 according to the time of ripening. They run as follows:

(1) *Diṭṭhadhammavedanīya kamma* - immediately effective *kamma*,

(2) *Upapajjavedanīya kamma* - subsequently effective *kamma*,

(3) *Aparāpariyavedanīya kamma* - indefinitely effective *kamma*,

(4) *Ahosi kamma* - defunct *kamma*.

Analysis: These *kammas* are classified according to the *cetanā* associated with *javana cittas*. Among the 7 *javana cetanās,* the 1st produces its result only in the present life. It is not strong enough to continue to the next life, because it does not receive energy from the preceding javana. On the passing over of the present life it becomes *ahosi kamma* and expires.

The last *javana cetanā* produces its result in the second life. On passing over the second life, it becomes *ahosi kamma* and expires.

The 5 *javana cetanās*, between the first and the last, produce their results during the life span from the third life to the life when one attains the final liberation, *Nibbāna*. On having attained *Nibbāna*, it becomes *ahosi kamma* and expires.

4 Conditions of Death

For those who are born as beings, death is certain to take place. There are 4 causes and conditions for the death of beings:

1. *Āyukkhaya*   - The expiry of life-span,
2. *Kammakkhaya*   - The expiry of *kamma*,
3. *Ubhayakkhaya*   - The expiry of both (life-span and *kamma*),
4. *Upacchedaka kamma* - A *kamma* that cuts off the life productive *kamma*.

A death caused by the first three conditions is known as timely death (*kāla maraṇa*). The death that is caused by the last is known as untimely death (*akāla maraṇa*).

3 Objects of Death Consciousness

If someone is about to die, one of the 3 objects come into manifestation in one of the six doors by the power of kamma.

1. *Kamma*: the kamma that is accumulated, matures and will produce rebirth in the next life.

2. *Kamma-nimitta* (condition of the *kamma*): an object that was experienced when the *kamma* was performed.

3. *Gati-nimitta* (sign of destination): the things that will be obtained and experienced in the next life.

Among the 3 objects of death-process, *kamma* belongs to the past. It appears only in the mind-door.

The object, *kamma nimitta,* belongs to the past or the present. If it is past object, it manifests only in the mind-door. If it is present object, it manifests in the 6 doors.

The object, *gati nimitta*, belongs to the present. It manifests in the 6 doors.

At the death moment, the mental process runs with one of the 3 objects. It inclines mostly to the next life. Or the productive *kamma* presents itself to a sense-door by way of renewing.

Death Consciousness

A person is on the verge of death. Within him the death-consciousness (*cuticitta*) arises immediately after *bhavaṅga*, *tadārammaṇa* or *javana*. Then, at the end of the present life, death-consciousness comes into cessation.

Rebirth Consciousness

When the death-consciousness (*cuti citta*) ceases, immediately after it, there appears rebirth-consciousness (*paṭisandhi citta*). The rebirth-consciousness runs with the object of the death-process. It arises with base or without base according to plane.

The rebirth-consciousness, associating with mental states, arises as the forerunner of mind and matter that are born together. It is generated by *saṅkhāra* (*kamma*) with the help of ignorance (*avijjā*) and craving (*taṇhā*). The rebirth-consciousness arises, relinking the two lives, this life and the next life.

Death and Rebirth-process

At the last moment of a being, the death-process occurs in this life. After that the rebirth-process continues in the next life. The death-process and rebirth-process differ according to the person within whom they arise.

The two types of process can be classified into 8:

A being who will be born

(1) from 11 *kāma* planes to 11 *kāma* planes,

(2) from the 7 *kāma sugati* planes to the 16 *rūpa* planes,

(3) from the 7 *kāma sugati* planes to the 4 *arūpa* planes,

(4) from *rūpa* planes to *rūpa* planes,

(5) from *rūpa* planes to 7 *kāma sugati* planes,

(6) from *rūpa* planes to *arūpa* planes,

(7) from *arūpa* planes to *arūpa* planes,

(8) from *arūpa* planes to 7 *kāma sugati* planes.

(1) From 11 *kāma* planes to 11 *kāma* planes

There are some beings who will be born from 11 *kāma* planes to 11 *kāma* planes. For them, the 20 types of death and rebirth-process in 5 doors and the 4 in mind-door may possibly arise.

Herein, dealing with eye-door, the death and rebirth-process occurs in 4 ways:

The death consciousness occurs

(1) after *bhavaṅga* preceded by *tadārammaṇa*,

(2) after *bhavaṅga* preceded by *javana*,

(3) after *tadārammaṇa*,

(4) after *javana*.

The same applies to the other doors.

Death and rebirth-process in eye-door

(1) **Death:** B B B P C S S V J^1 J^2 J^3 J^4 J^5 T T B C
   Rebirth: P B^1 --- B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

(2) **Death**: B B B P C S S V J^1 J^2 J^3 J^4 J^5 T T C
   Rebirth: P B^1 --- B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

(3) **Death:** B B B P C S S V J^1 J^2 J^3 J^4 J^5 B C
   Rebirth: P B^1 --- B ^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

(4) **Death**: B B B P C S S V J^1 J^2 J^3 J^4 J^5 C
   Rebirth: P B^1 --- B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

Death and rebirth process in mind-door

(1) **Death:** B B M J^1 J^2 J^3 J^4 J^5 T T B C
   Rebirth: P B^1 --B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

(2) **Death:** B B M J^1 J^2 J^3 J^4 J^5 T T C
   Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

(3) **Death:** B B M J^1 J^2 J^3 J^4 J^5 B C
   Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

(4) **Death:** B B M J^1 J^2 J^3 J^4 J^5 C
   Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

Special Notes:

In death process in 6 doors, the *bhavaṅga* and *cuti* (death consciousness) are one of those 10 *kāma bhavaṅga citta*s that run with one of these three objects: *kamma*, *kammanimitta* and *gatinimitta*. *Javana citta*s must be *kāma kusala* for those who will be born in *kāmasugati*, but for those who will be born in woeful state, it must be akusala.

The active minds (*vīthicitta*s) in 5 doors or in mind-door run with one of the three objects: *kamma*, *kammanimitta* and *gatinimitta*.

The 5 sense *viññāṇa*s in death process arise depending on the respective base among the 5-bases that were born earlier. The remaining *vīthicitta*s arise depending on the heart-base that was born earlier.

In rebirth process, the *paṭisandhi* and *bhavaṅga* are one of 10 *kāma paṭisandhi*s, that run with one of three objects: *kamma*, *kammanimitta* and *gatinimitta*, received by the *javana*s in the preceding death process.

Then the mind-door attention consciousness and the *bhavanikanti javana*s (*javana*s that attach to the life-existence) run with the object of life-existence. Regarding the base, the *paṭisandhi citta* depends on the heart-base that was born together with it. But the remaining *citta*s depend on the heart-base that was born earlier than themselves.

(2) From the 7 *kāmasugati* planes to the 16 *rūpa* planes

There are some beings who will be born from 7 *kāmasugati* planes to 16 rūpa planes. For them, the 2 types of death and rebirth process in mind-door only, will arise. Especially to those who will be born in *asaññasatta,* rebirth mental process does not occur, but the material process of *9-jīvita group* comes into being.

To 15 *rūpa* planes:

(1) **Death**: B B M J^1 J^2 J^3 J^4 J^5 B C
   Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B…

(2) **Death**: B B M J^1 J^2 J^3 J^4 J^5 C
   Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B…

To *asaññasatta* plane:

(1)   **Death**: B B M J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P (9-material group led by *jīvita* occurs as rebirth and run for the whole life together with the possible *kamma*-born matters).

(2)   **Death**: B B M J^1 J^2 J^3 J^4 J^5 C,

Rebirth: P (9-material group led by *jīvita* occurs as rebirth and run for the whole life together with the possible *kamma*-born matters).

Special Notes:

In death process in mind-door, the *bhavaṅga* and *cuti* are only one of the 4 *mahāvipāka* with 3-hetu. The *javana*s preceding death are only one of 8 *mahākusala*. They run with the object of *kammanimitta*. In rebirth process the *paṭisandhi* is one of 5 *rūpa jhāna paṭisandhi*s for 15 *rūpa brahmā*s, and for *asaññasatta,* the rebirth starts with the material group of 9 led by *jīvita.*

(3) From the 7 *kāmasugati* planes to the 4 *arūpa* planes

Death: B B M J^1 J^2 J^3 J^4 J^5 B C
Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B…

Special Note:

In death process in mind-door, the *bhavaṅga* and *cuti* are one of the 4 *mahāvipāka* with 3 hetus. In rebirth process the *paṭisandhi* is one of the *arūpa paṭisandhi*s.

(4) From *rūpa* plane to *rūpa* plane

> **Death**: B B M J^1 J^2 J^3 J^4 J^5 B C
> **Rebirth**: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B…

(5) From *rūpa* planes to 7 *kāma sugati* planes

> **Death**: B B M J^1 J^2 J^3 J^4 J^5 B C
> **Rebirth**: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B…

(a) From *rūpa* plane (except *asaññasatta*)

In 5-door:

(1) **Death:** B B B P C S S V J^1 J^2 J^3 J^4 J^5 B C
 Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

(2) **Death**: B B B P C S S V J^1 J^2 J^3 J^4 J^5 C
 Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

In Mind-door:

> **Death**: B B M J^1 J^2 J^3 J^4 J^5 B C
> **Rebirth**: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

(b) From *Asaññasatta*

> **Death:** On the ceasing of 9-*jīvita* group, death occurs
> in *asaññasatta* beings.
> **Rebirth**: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

Special Notes:

Those who passed away from *asaññasatta* have no mental process. In rebirth process, the *paṭisandhi* is one of 8 *mahāvipāka citta*s with one of the 3 objects. That object comes into manifestation through the power of *kamma* which has a chance to produce its result. That *kamma* was done before being in *asaññasatta*.

(6) From *rūpa* planes to *arūpa* planes

> **Death**: B B M J^1 J^2 J^3 J^4 J^5 B C
>
> **Rebirth**: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

(7) From *arūpa* planes to *arūpa* planes

> **Death**: B B M J^1 J^2 J^3 J^4 J^5 B C
>
> **Rebirth**: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

(8) From *arūpa* planes to 7 *kāma sugati* planes

> **Death**: B B M J^1 J^2 J^3 J^4 J^5 B C
>
> **Rebirth**: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

Paṭisandhi after *Cuti*

In *saṃsāra* all beings, except an *arahant,* will be born in a new life immediately after death. All kinds of rebirth (*paṭisandhi*) are preceded by death (*cuti*). Therefore there must be a classification of the types of *paṭisandhi* that are possible after the respective types of *cuti*.

Cuti		Paṭisandhi	
Ahetuka cuti	2	Kāma paṭisandhi	10
Kāma tihetuka	4	Tihetuka paṭisandhis (= 19 paṭisandhi cittas, and asaññasatta 1)	all 20
Rūpa cuti	4	Sahetuka Paṭisandhis (= mahāvipāka 8, rūpa 5, asaññasatta 1, arūpa 4)	all 18
Asaññasatta cuti	1	Mahāvipāka	8
Arūpa cuti	4	Kāma tihetuka	4
		Arūpa	4

Life-existence: Life starts with rebirth consciousness. It remains for only 3 very short moments - arising, stopping, and ceasing. Then the same type of consciousness appears with the object of rebirth consciousness. It is named *bhavaṅga* due to being the condition of life. In the end, the same type of consciousness arises with the same object and it is named *cuti* due to the cessation of life.

Then immediately after *cuti,* it continues as another *paṭisandhi.* Then *bhavaṅga* and *vīthicitta*s follow depending on conditions throughout the whole life. Finally, *cuti* arises as the end of life-existence. This process continues non-stop, revolving like a wheel.

The end of Chapter 6

CHAPTER 7

PACCAYASAṄGAHA
(Compendium of Causality)

Causality

Regarding causality there are two things: *paccaya* = cause, *paccayuppanna* = effect. Herein, *paccaya* is comprised of three states: *saṅkhata* = conditioned state, *asaṅkhata* = unconditioned state and *paññatti* = concept. *Paccayuppanna*, however, deals with conditioned state only.

Two Ways

There are two ways to explain causality: the way of *paṭiccasamuppāda*, and the way of *paṭṭhāna*. Herein, *paṭiccasamuppāda* means dependent origination while *paṭṭhāna* means various conditions and conditional relations.

In the way of *paṭiccasamuppāda,* causality is explained in terms of how the two states (*paccaya* and *paccayuppanna*) relate to each other, just as "*when this exists, that exists*". However, in the way of *paṭṭhāna,* not only how the two states are related to each other, but the specific efficacy of conditions (*paccayasatti*) is also explained.

1. The Way of *Paṭiccasamuppāda*:

(a)	Ignorance conditions creative *kamma.*
(b)	Creative *kamma* conditions rebirth consciousness.
(c)	Consciousness conditions mind and matter.
(d)	Mind and matter condition six-bases.
(e)	Six-bases condition mental contact.
(f)	Mental contact conditions mental feeling.
(g)	Mental feeling conditions craving.
(h)	Craving conditions clinging.

(i)   Clinging conditions life-existence.
(j)   Life-existence conditions birth.
(k)   Birth conditions ageing and death, and moreover,
        the arising of grief, lamentation, pain,
        unhappiness and despair. In this way, there
        occurs this mere mass of *dukkha*.

Avijjāpaccayā Saṅkhārā

Avijjā is ignorance.   It is an evil mental state (*cetasika*), delusion (*moha*).   It arises associating with 12 *akusala cittas*. According to *Suttanta* it causes ignorance of the 4 Noble Truths. But in *Abhidhamma* it is said to be the ignorance of the 8 categories: the 4 Noble Truths, the states belonging to the past, to the future, or to both, and the *Paṭiccasamuppāda*.

Saṅkhāra is creative *kamma*. In *Paṭiccasamuppāda,* the word *saṅkhāra* is used for *kamma* only. *Kamma* is mainly c*etanā*, but there are some other *cetasikas* that are called *kamma*. They are *abhijjhā, byāpāda, micchādiṭṭhi, anabhijjhā, abyāpāda and sammādiṭṭhi*.   In *Paṭiccasamuppāda,* it is *cetanā*, a universal mental state, that is referred to as *saṅkhāra*.

Saṅkhāra   is   three-fold: (In   different   order) *Apuññābhisaṅkhāra, cetanā* that associates with 12 *akusala cittas*. *Puññābhisaṅkhāra, cetanā* that associates with 8 *mahākusala cittas* and 5 *rūpāvacara kusala cittas*. *Āneñjābhisaṅkhāra, cetanā* that associates with 4 *arūpāvacara kusala cittas*.

Put in another way, there are 3 types of *saṅkhāras*: *kāyasaṅkhāra* = physical creativity, *vacīsaṅkhāra* = verbal creativity, and *manosaṅkhāra* = mental creativity. The 20 c*etanās* in 12 *akusala cittas* and 8 *mahākusala cittas* that occur in the body-door are the *kāyasaṅkhāra*. Only those *cetanās* that occur in verbal door are the *vacīsaṅkhāra*. The 29 *cetanās* in 12 *akusala cittas*, 8 *mahākusala cittas*, 5 *rūpakusalas*, and 4 *arūpakusalas* occuring in the mind-door are the *manosaṅkhāra*.

Herein, *avijjā* conditions *saṅkhāra*. *Saṅkhāra* produces its results within those who have *avijjā*. As long as *avijjā* remains, *saṅkhāra* remains to create conditioned states.

Saṅkhārapaccayā Viññāṇaṃ

Saṅkhāra: 12 *akusala cetanā* (*apuññābhisaṅkhāra*), and 17 *lokiya kusala cetanā* (*puññābhisaṅkhāra* / *āneñjābhisaṅkhāra*) are here mentioned as *saṅkhāra*. But the *cetanā* in *uddhaccasampayutta citta* produces only *pavatti* (life-continuity) result, not *paṭisandhi* (rebirth) result. The *cetanā* associated with *abhiññā* is not included in *saṅkhāra*, because it is just a result of the fourth *jhāna* concentration.

Viññāṇa: Here, *viññāṇa* refers only to *vipāka* consciousness. At the moment of rebirth, the *vipāka* consciousness performs the function of *paṭisandhi, of which there are* 19. During the life-continuity, the 32 *lokiya vipāka* consciousnesses are the *viññāṇa*.

Herein, *Saṅkhāra* conditions *Viññāṇa*. For without *saṅkhāra, viññāṇa* cannot arise in the next life. *Saṅkhāra* is compared with soil. *Viññāṇa* is seed. Seed is able to grow on soil (*kammaṃ khettaṃ, viññāṇaṃ vījaṃ*).

Saṅkhāra produces its result, *viññāṇa*, in the two different periods: rebirth, and life-continuity. The *apuññābhisaṅkhāra* (except *uddhacca cetanā*) produces its resulting *viññāṇa, akusala vipāka upekkhā santīraṇa*, at rebirth period, in one of the 4 *apāya* planes, but the *apuññābhisaṅkhāra* (including *uddhacca cetanā*) produces its resulting *viññāṇa*, 7 *akusala vipāka*s, in the period of continuity in all *kāma* and *rūpa* planes.

The *puññābhisaṅkhāra*, 8 *mahākusala cetanā*s, produces its resulting *viññāṇa*, 1 *kusala vipāka upekkhā santīraṇa*, and 8 *mahāvipāka*s at rebirth period in *kāmasugati* plane. But it produces its resulting *viññāṇa*, 8 *ahetuka kusala vipāka*s in *kāma* and *rūpa* planes, 8 *mahāvipāka*s only in *kāmasugati* plane at the life-continuity period.

The *puññābhisaṅkhāra*, 5 *rūpa kusala*s, produces its resulting *viññāṇa*, 5 *rūpa vipāka*s, only in the respective *rūpa* planes at the 2 periods, rebirth and life-continuity. The *āneñjābhisaṅkhāra*, 4 *arūpa kusala*s, produces its resulting *viññāṇa*, 4 *arūpa vipāka*s, only in the respective *arūpa* planes at 2 periods, rebirth and life-continuity.

saṅkhāra	period	*viññāṇa*	
11 *Akusala cetanā* (excluding *uddhacca*)	*paṭisandhi*	*Upekkhā Santīraṇa*	1
12 *Akusala cetanā*	*pavatti*	*Akusala vipāka*	7
8 *Mahākusala*	*paṭisandhi*	*Upekkhā Santīraṇa*	1
		Mahāvipāka	8
	pavatti	*Ahetuka kusala vipāka*	8
		Mahāvipāka	8
5 *Rūpa kusala*	*paṭisandhi*	*Rūpa vipāka*	5
	pavatti	*Rūpa vipāka*	5
4 *Arūpa kusala*	*paṭisandhi*	*Arūpa vipāka*	4
	pavatti	*Arūpa vipāka*	4

Viññāṇapaccayā Nāma-rūpaṃ

Viññāṇa: Here, *viññāṇa* is twofold: *abhisaṅkhāra viññāṇa* and *vipāka viññāṇa*. The 29 *citta*s, consisting of 12 *akusala*s and 17 *lokiya kusala*s, are the *abhisaṅkhāra viññāṇa*. The 32 *citta*s, consisting of 23 *kāma vipāka*s, 5 *rūpa vipāka*s, and 4 *arūpa vipāka*s, are the *vipāka viññāṇa*s. In other way, all the 89 *citta*s are referred to here as *viññāṇa*.

Nāma-rūpa: *Nāma* here consists of only *cetasika*s that associate with *lokiya vipāka citta*s, or all 52 *cetasika*s. *Rūpa* is only kamma-born matter, or all matters born of the 4 conditions.

Herein, *viññāṇa* conditions *nāma* and *rūpa*, because if *viññāṇa* does not arise, *nāma* (*cetasika*) and *rūpa* are unable to arise.

Nāma-rūpa-paccayā Saḷāyatanaṃ

Nāma-rūpa: Here *nāma* is only *cetasika*s, while *rūpa*s are 4 *mahābhūta*s, 6 *vatthu rūpa*s, *jīvitindriya*, and *āhāra*.

Saḷāyatana (sa + āyatana): 6 internal bases: eye, ear, nose, tongue, body and mind.

Herein, *nāma-rūpa* conditions the 6 bases, because when mind and matter exist, the 6 bases are able to exist.

Saḷāyatana-paccayā Phasso

Saḷāyatana: Here it means all āyatanas: 6 internal bases, and 6 external bases.

Phassa: There are 6 types of *phassa*:

cakkhu-samphassa (contact associated with eye-consciousness),

sota-samphassa (contact associated with ear-consciousness),

ghāna-samphassa (contact associated with nose-consciousness),

jivhā-samphassa (contact associated with tongue-consciousness),

kāya-samphassa (contact associated with body-consciousness),

mano-samphassa (contact associated with the 22 *lokiya vipāka citta*s).

Herein *saḷāyatana* conditions *phassa* because *phassa* is able to arise only in dependence on 6 bases respectively.

Phassa-paccayā Vedanā

Phassa: There are 32 *phassa* that associate with 32 *lokiya vipāka citta*s.

Vedanā: There are 6 types of *vedanā*s: *cakkhu-samphassajā* (feeling produced by contact associated with eye-consciousness), *sota-samphassajā* (feeling produced by contact associated with ear-consciousness), *ghāna-samphassajā* (feeling produced by contact associated with nose-consciousness), *jivhā-samphassajā* (feeling produced by contact associated with tongue-

consciousness), *kāya-samphassajā* (feeling produced by contact associated with body-consciousness), *manosamphassajā* (feeling produced by contact associated with the 22 *lokiya vipāka cittas*).

Herein, *phassa* conditions *vedanā*, because *vedanā* is unable to arise without *phassa*. Depending on *phassa*, *vedanā* has to arise.

Vedanāpaccayā Taṇhā

Vedanā: Here *vedanā* is not only 32 *vedanās* that associate with 32 *lokiya vipāka cittas*, but also those that associate with 81 *lokiya cittas*.

Taṇhā: There are six types of *taṇhās*: *rūpataṇhā* (craving for visible object), *saddataṇhā* (craving for sound), *gandhataṇhā* (craving for smell), *rasataṇhā* (craving for taste), *phoṭṭhabbataṇhā* (craving for tangible object), and *dhammataṇhā* (craving for all other objects).

Put in another way, *taṇhā* is three-fold: *kāma-taṇhā* (craving for sensual pleasure), *bhava-taṇhā* (craving for permanent life existence or eternalism), and *vibhava-taṇhā* (craving for annihilation of life existence or nihilism). Each of them becomes 6 when dealing with 6 objects. So 3 multiplied by 6 are 18. Then 18 multiplied by 2, internal and external, becomes 36. And the 36 multiplied by 3 times - past, present, and future - becomes 108.

Herein, *vedanā* conditions *taṇhā*, because craving arises due to the enjoying of the objects through *vedanā*.

Taṇhā-paccayā Upādānaṃ

Taṇhā and **Upādāna**: Here *taṇhā* is craving that is not so strong, while *upādāna* is strong together with wrong view (*diṭṭhi*). *Upādāna* means strong grasping of an object.

There are 4 *upādāna*s: *kāmupādāna* (strong grasping of sensual pleasure), *diṭṭhupādāna* (strong grasping of wrong view), *sīlabbatupādāna* (strong grasping of behaviour (*sīla*) and practice (*vata*) as the means of purification), *attavādupādāna* (strong grasping of the doctrine of *atta*). Herein, *kāmupādāna* alone belongs to craving, while the others belong to wrong view.

Herein, *taṇhā* conditions *upādāna*, because without craving, grasping does not arise.

Upādānapaccayā Bhavo

Upādāna and Bhava: Herein, the strong craving and wrong view are called *upādāna*.

Bhava is twofold: *kamma-bhava* (*kamma* that creates life-existence), *upapattibhava* (5 aggregates that are produced by *kamma*). There are 9 *upapattibhava*s: *kāmabhava* (aggregates that belong to *kāma* plane), *rūpabhava* (aggregates that belong to *rūpa* plane), *arūpabhava* (aggregates that belong to *arūpa* plane), *saññābhava* (aggregates of those who have *saññā*), *asaññābhava* (aggregates of those who have no *saññā*), *nevasaññā-nāsaññā-bhava* (aggregates of those who have no gross *saññā*, but subtle *saññā*), *ekavokārabhava* (those who have one aggregate), *catuvokārabhava* (those who have 4 aggregates), *pañcavokārabhava* (those who have 5 aggregates).

Herein, *upādāna* conditions *bhava*, because grasping causes desire for life existence. Therefore, *kamma* accumulates within beings and, through *kamma* they obtain life existence.

Bhavapaccayā Jāti

Bhava: Here *bhava* belongs to only *kamma-bhava*, because *kammabhava* alone conditions *jāti*.

Jāti: *Jāti* is just arising of *viññāṇa*, etc.

Herein, *bhava* conditions *jāti*, because without *kamma, viññāṇa*, etc. cannot arise. *Kamma* is like soil, *viññāṇa* is like seed, craving is like water.

Jātipaccayā Jarāmaraṇaṃ

Jāti conditions aging and death, because without birth, aging and death are impossible. Herein, *jarā* is decay of the aggregates. *Maraṇa* is dissolution of the aggregates.

As a result of birth, *soka* (worry), *parideva* (lamentation), *dukkha* (physical pain), *domanassa* (mental pain), *upāyāsa* (despair) come into being. Therein, *soka* is unpleasant feeling that is caused by loss of relations, etc. *Parideva* is mind-born distorted sound that is produced by unhappiness due to loss of relations, etc. *Dukkha* is physical pain associated with *kāyaviññāṇa citta*, the result of *akusala*. *Domanassa* is mental pain associated with *dosamūla citta*. *Upāyāsa* is *dosa* associated with *dosamūla citta*.

Classification of *Paṭiccasamuppāda*

12 Factors

Paṭiccasamuppāda is composed of 12 factors. They are as follows: *avijjā, saṅkhāra, viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, taṇhā, upādāna, bhava, jāti, and jarā-maraṇa.*

3 Periods

The 12 factors of *Paṭiccasamuppāda* are divided into 3 dealing with the 3 periods: past, present, and future. Two factors, *avijjā* and *saṅkhāra*, belong to the past. Two factors, *jāti* and *jarā-maraṇa*, belong to the future. The remaining 8 factors, *viññ̄āṇa... upādāna*, belong to the present.

3 Vaṭṭas

The 12 factors are classified into 3 *vaṭṭas* (rounds): *kilesa-vaṭṭa, kamma-vaṭṭa,* and *vipāka-vaṭṭa.* Three factors: *avijjā, taṇhā and upādāna*, belong to *kilesa-vaṭṭa.* One factor and half, *saṅkhāra* and *kamma-bhava* (a part of *bhava*), belong to *kamma-vaṭṭa.* The remaining 8 factors and half, *viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, upapattibhava* (a part of *bhava*), *jāti, jarā-maraṇa*, belong to *vipāka-vaṭṭa.*

3 Links

The 12 factors have 3 links: the first link is between *saṅkhāra* and *viññāṇa* as cause and effect. The second is between *vedanā* and *taṇhā* as effect and cause. The third is between *bhava* and *jāti* as cause and effect.

4 Groups

In *Paṭiccasamuppāda* there are 4 groups. They are (1) 5 causes in the past, (2) 5 effects in the present, (3) 5 causes in the present, and (4) 5 effects in the future.

20 Modes

In those 4 groups, there are 20 factors to be enumerated:

(1) The 5 causes in the past are *avijjā, saṅkhāra, taṇhā, upādāna*, and *kamma-bhava.*

(2) The 5 effects in the present are *viññāṇa, nāma-rūpa, saḷāyatana, phassa*, and *vedanā.*

(3) The 5 causes in the present are *taṇhā, upādāna, kamma-bhava, avijjā*, and *saṅkhāra.*

(4) The 5 effects in the future are *viññāṇa, nāma-rūpa, saḷāyatana, phassa,* and *vedanā.*

2 Roots

There are 2 roots in *Paṭiccasamuppāda*: they are *avijjā* and *taṇhā*. By destroying these two roots, the rounds (*vaṭṭa*) cease.

Bhavacakka (the cycle of Life)

The wheel of life is based on the two roots, *avijjā*, and *taṇhā*. It moves on in three planes starting with *avijjā* ending in *jarā-maraṇa*. When *jarā-maraṇa* overwhelm beings, *āsava*s flow into them. These *āsava*s cause *avijjā* to arise that leads to *saṅkhāra*. Then the wheel of life moves on. It is very long and its beginning is unknown. The wheel of life is known as *Paṭiccasamuppāda*.

2. The Way of *Paṭṭhāna*

Paṭṭhāna means a condition which is the source of pheno-mena. A Canonical text in which such conditions are explained is also called *Paṭṭhāna*.

In the *Paṭṭhāna* treatise, there are 3 main points:

(1) *paccaya* = conditioning state,
(2) *paccayuppanna* = conditioned state,
(3) *paccayasatti* = conditioning force.

Paccaya: There are 5 things in *paccaya* as the 4 ultimate realities and 1 concept.

Paccayuppanna: In *paccayuppanna* there are only 3 ultimate realities as *citta*, *cetasika* and *rūpa*.

Paccaya		*Paccayuppanna*	
1	consciousness	1	consciousness
2	mental state	2	mental state
3	matter	3	matter
4	*Nibbāna*		
5	*Paññatti*		

Paccayasatti: There are 24 conditions, each of which has conditioning force. It is the particular way in which the conditioning states perform their functions.

24 Conditions

(1) *Hetupaccayo* is a condition that fortifies its conditioned state.

(2) *Ārammaṇapaccayo* is a condition that is an object of the conditioned state.

(3) *Adhipatipaccayo* is a condition that predominates over its conditioned state.

(4) *Anantarapaccyao* is a condition that precedes its conditioned state without interval.

(5) *Samanantarapaccayo* is a condition that just precedes its conditioned state without interval.

(6) *Sahajātapaccayo* is a condition born together with its conditioned state.

(7) *Aññamaññapaccayo* is a condition that reciprocates with its conditioned state.

(8) *Nissayapaccayo* is a condition that supports as a dependence of its conditioned state.

(9) *Upanissayapaccayo* is a condition that strongly supports as a dependence of its conditioned state.

(10) *Purejātapaccayo* is a condition born earlier than its conditioned state.

(11) *Pacchājātapaccayo* is a condition born later than its conditioned state.

(12) *Āsevanapaccayo* is a repeating condition for the arising of its conditioned state.

(13) *Kammapaccayo* is a condition that produces and stimulates its conditioned state.

(14) *Vipākapaccayo* is a resultant condition that quietens its conditioned state.

(15) *Āhārapaccayo* is a condition that sustains its conditioned state.

(16) **Indriyapaccayo** is a condition that controls its conditioned states in their functions.

(17) **Jhānapaccayo** is a condition that makes its conditioned state observe an object

(18) **Maggapaccayo** is a condition acting as the path of its conditioned state.

(19) **Sampayuttapaccayo** is a condition associating with the conditioned state.

(20) **Vippayuttapaccayo** is a condition dissociating from the conditioned state.

(21) **Atthipaccayo** is a condition for the conditioned states at the moment of existence.

(22) **Natthipaccayo** is a condition for the conditioned states at moment of non-existence.

(23) **Vigatapaccayo** is a condition for the conditioned states after having ceased.

(24) **Avigatapaccayo** is a condition for the conditioned states before it ceases.

9 Groups of Conditions

In the *Paṭṭhāna* there are 24 conditions through which the Buddha explains the Law of Causality. By way of particularity, if the conditions are divided into 9 groups, the conditions will total 49. They run as follows:

(1) *Ārammaṇa*	8
(2) *Sahajāta*	15
(3) *Anantara*	7
(4) *Purejāta*	6
(5) *Pacchājāta*	4
(6) *Āhāra*	3
(7) *Indriya*	3
(8) *Pakatūpanissaya*	2
(9) *Kamma*	1

8 Conditions in *Ārammaṇa* group

There are 8 conditions that participate in the *ārammaṇa* group.

1. *Ārammaṇa*
2. *Adhipati (Ārammaṇa)*
3. *Nissaya (Purejāta)*
4. *Upanissaya (Ārammaṇa)*
5. *Purejāta (Ārammaṇa)*
6. *Vippayutta (Purejāta)*
7. *Atthi (Purejāta)*
8. *Avigata (Purejāta)*

15 Conditions in *Sahajāta* group

There are 15 conditions that participate in the *sahajāta* group. The 15 are divided into 3 - big, medium and small.

The big conditions are 4. They cover all conditions in the 15 *sahajāta* groups:

1. *Sahajāta*
2. *Nissaya*
3. *Atthi*
4. *Avigata*

The medium are also 4. They cover some of the conditions in the *sahajāta* groups:

5. *Aññamañña*
6. *Vipāka*
7. *Sampayutta*
8. *Vipayutta*

But the small are 7. They are particular:

9. *Hetu*
10. *Adhipati*
11. *Āhāra*

69

12. *Kamma*
13. *Indriya*
14. *Jhāna*
15. *Magga*

7 Conditions in *Anantara* group

There are 7 conditions that participate in the *anantara* group.

1. *Anantara*
2. *Samanantara*
3. *Upanissaya*
4. *Āsevana*
5. *Kamma*
6. *Natthi*
7. *Vigata*

6 Conditions in *Purejāta* group

There are 6 conditions that participate in the *purejāta* group.

1. *Purejāta (Vatthu)*
2. *Nissaya*
3. *Indriya*
4. *Vippayutta*
5. *Atthi*
6. *Avigata*

4 Conditions in *Pacchājāta* group

There are 4 conditions that participate in the *pacchājāta* group.

1. *Pacchājāta*
2. *Vippayutta*
3. *Atthi*
4. *Avigata*

3 Conditions in *Āhāra* group

There are 3 conditions that participate in the *āhāra* group.

1. *Āhāra (Rūpa)*
2. *Atthi*
3. *Avigata*

3 Conditions in *Indriya* group

There are 3 conditions that participate in the *indriya* group.

1. *Indriya (Rūpajīvita)*
2. *Atthi*
3. *Avigata*

2 Conditions in *Pakatūpanissaya* group

There are 2 conditions that participate in the *pakatūpanissaya* group.

1. *Upanissaya*
2. *Kamma*

1 Condition in the particular *Kamma*:

1. *Kamma (Nānākkhaṇika)*

7 Ways of Relation

The 24 conditions are divided into 7 by way of relation between the conditioning states and the conditioned states. The ways of relation run as follows:

Way of Relations	Conditions
(1) Mind to mind	6
(2) Mind to matter	1
(3) Mind to mind-matter	5
(4) Matter to matter	1
(5) Matter to mind	1
(6) Mind-matter to mind-matter	9
(7) Mind-matter, *Nibbāna* and *Paññatti* to mind	2

(1) Mind to mind

There are 6 conditions through which mind (*citta* and *cetasika*) relates to another mind (*citta* and *cetasika*).

1. *Anantara*
2. *Samanantara*
3. *Āsevana*
4. *Sampayutta*
5. *Natthi*
6. *Vigata*

(2) Mind to matter

There is only one condition, *Pacchājāta*, through which mind relates to matter.

(3) Mind to mind and matter

There are 5 conditions through which mind relates to mind and matter.

1. *Hetu*
2. *Jhāna*

3. *Magga*
4. *Kamma*
5. *Vipāka*

(4) Matter to matter

There is only one condition, *Indriya (rūpa-jīvitindriya)*, through which matter relates to another matter.

(5) Matter to mind

There is only one condition, *Purejāta,* through which matter relates to mind.

(6) Mind and matter to mind and matter

There are 9 conditions through which mind and matter relates to mind and matter.

1. *Adhipati*
2. *Sahajāta*
3. *Aññamañña*
4. *Nissaya*
5. *Āhāra*
6. *Indriya*
7. *Vipayutta*
8. *Atthi*
9. *Avigata*

(7) Mind and matter, *Nibbāna* and *Paññatti* to mind

There are 2 conditions through which mind, matter, *Nibbāna* and *Paññatti* relate to mind.

1. *Ārammaṇa*
2. *Upanissaya*

How to relate between *Paccaya* and *Paccayupanna*

1. *Hetu paccayo*
Mind to mind and matter

Paccaya: 6 *Hetu*s:
- (1) Craving
- (2) Hatred
- (3) Delusion
- (4) Non-craving
- (5) Non-hatred
- (6) Non-delusion

Paccayuppanna:
(1) 71 *citta*s with *hetu* (except 18 *ahetuka citta*s) and 51 *cetasika*s (except delusion associated with *moha mūla*);
(2) Matter born of mind with *hetu*;
(3) *Kamma*-born matter at the moment of rebirth consciousness with *hetu*.

2. *Ārammaṇa paccayo*

Mind, matter, *Nibbāna* and *Paññatti* to mind

Paccaya: 6 objects (form, sound, smell, taste, tangibility and other *dhamma*s).

Paccayuppanna: 89 *citta*s and 52 *cetasika*s.

3. *Adhipati paccayo*
Mind, matter and *Nibbāna* to mind

(A) *Adhipati* (*Sahajāta*)
Mind to mind and matter

Paccaya: one of the four predominances: *chanda, vīriya, citta* and *vīmaṃsa.*

Paccayupanna:
> (1) 52 *javana cittas* with *adhipati* and 51 *cetasikas* (except *vicikicchā*),
> (2) matter born of mind with *adhipati.*

(B) *Adhipati* (*Ārammaṇa*)

(A)

Paccaya: 76 mundane *cittas* (excluding 2 *dosamūlas*, 2 *mohamūlas* and 1 *dukkha kāyaviññāṇa*), 47 *cetasikas* (excluding 5: *dosa, issā, macchariya, kukkucca* and *vicikicchā*), and 18 desirable *nipphanna* matter.

Paccayuppanna: 8 *lobhamūla cittas* and 22 *cetasikas.*

(B)

Paccaya: 17 mundane *kusala cittas.*

Paccayuppanna: 8 *mahākusala cittas* and 33 *cetasikas* (excluding 5: 3 *viratis*, 2 *appamaññās*).

(C)

Paccaya: 8 *lokuttara cittas* and *Nibbāna.*

Paccayuppanna: 8 *ñāṇasampayutta cittas*: 4 *kusalas* and 4 *kiriyas*, and 33 *cetasikas* (excluding 5: 3 *viratis*, 2 *appamaññās*).

(D)

Paccaya: *Nibbāna*

Paccayuppanna: 8 *lokuttara cittas and* 36 *cetasikas.*

4. *Anantara*/ 5. *Samanantarapaccayo*
Mind to mind

Paccaya: 89 *citta*s and 52 *cetasika*s that precede.

Paccayuppanna: 89 *citta*s and 52 *cetasika*s that follow.

6. *Sahajāta paccayo*

(A) Mind to mind-matter

Paccaya: 89 *citta*s and 52 *cetasika*s.

Paccayuppanna:
- (1) 89 *citta*s, and 52 *cetasika*s,
- (2) mind-born matter,
- (3) *kamma*-born matter at rebirth-moment.

(B) Matter to matter

Paccaya: 4 *mahābhūta*s.

Paccayuppanna: 4 *mahābhūta*s and 24 *upādā rūpa*s.

(C) Mind to matter and vice versa

Paccaya: 15 rebirth minds of those who have 5 aggregates or heart-base at the moment of rebirth.

Paccayuppanna: heart-base at the moment of rebirth or 15 rebirth minds of those who have 5 aggregates.

7. *Aññamañña paccayo*
(A) Mind to mind

Paccaya: 89 *citta*s and 52 *cetasika*s.
Paccayuppanna: 89 *citta*s and 52 *cetasika*s.

(B) Matter to matter

Paccaya: 4 *mahābhūta*s.
Paccayuppanna: 4 *mahābhūta*s.

(C) **Mind to matter and vice versa**

Paccaya: 15 rebirth minds of those who have 5 aggregates or heart-base at the moment of rebirth.

Paccayuppanna: heart-base at the moment of rebirth or 15 rebirth minds of those who have 5 aggregates.

8. *Nissaya paccayo*
(A) Sahajāta *Nissaya*

The *sahajāta nissaya* is similar to *sahajāta*.

(B) *Purejāta Nissaya*
The *purejāta nissaya* is similar to *vatthu purejāta*.

9. *Upanissaya paccayo*

(A) *Upanissaya (Ārammaṇa)*
Mind, matter, Nibbāna to mind

The *upanissaya (ārammaṇa)* is similar to *ārammaṇa adhipati*.

(B) *Upanissaya (anantara)*
Mind to mind

The *upanissaya (anantara)* is similar to *anantara*.

(C) *Upanissaya (pakata)*
Mind and *Paññatti* to mind

Paccaya: 89 *citta*s, 52 *cetasika*s and *paññatti*, that are strong and preceded.

Paccayuppanna: the 89 *citta*s and 52 *cetasika*s that follow.

10. *Purejāta paccayo*

(A) *Purejāta (Ārammaṇa)*
Matter to mind

Paccaya: 18 *nipphanna* matters as object.

Paccayuppanna: 54 *kāma citta*s, 2 *abhiññā*s, and 50 *cetasika*s (excluding 2 *appamaññā*s).

(B) *Purejāta (vatthu)*
Matter to mind

Paccaya: 6 base matters.

Paccayuppanna: 85 *citta*s (except 4 *arūpa vipāka*s) and 52 *cetasika*s.

11. *Pacchājāta paccayo*

Mind to matter

Paccaya: The following 85 *citta*s (excluding 4 *arūpa vipāka*s) and 52 *cetasika*s.

Paccayuppanna: matters that arise together with preceding minds.

12. *Āsevana paccayo*

Mind to mind

Paccaya: 47 preceding mundane *javana citta*s and 52 *cetasika*s.

Paccayuppanna: 51 following *Javana citta*s (excluding 4 *phala citta*s) and 52 *cetasika*s.

13. *Kamma paccayo*

Mind to mind and matter

(A) *Kamma (Nānākkhaṇika)*

Paccaya: 33 *cetanā*s associated with *kusala* and *akusala.*

Paccayuppanna: 36 *vipāka citta*s, 38 *cetasika*s and *kamma*-born matter.

(B) Kamma (*Sahajāta*)
Mind to mind and matter

Paccaya: all *cetanā.*

Paccayuppanna:
  (1) 89 *citta*s and 51 *cetasika*s (excluding *cetanā*),
  (2) mind-born matter,
  (3) *kamma*-born matter at the moment of rebirth.

14. *Vipāka paccayo*

Mind to mind and matter

Paccaya: 36 resultant *citta*s and 38 *cetasika*s.

Paccayuppanna:
  (1) 36 resultant *citta*s and 38 *cetasika*s,
  (2) mind-born matter,
  (3) *kamma*-born matter at the moment of rebirth.

15. *Āhāra paccayo*

(A) *Āhāra (Rūpa)*
Matter to matter

Paccaya: *ojā*

Paccayuppanna: nutriment-born matter, or matters born of 4 conditions (*kamma, citta, utu, āhāra*).

(B) *Āhāra (Nāma)*
Mind to mind and matter

Paccaya: *phassa, cetanā* and *viññāṇa.*

Paccayuppanna:
> (1) 89 *citta*s and 52 *cetasika*s,
> (2) mind-born matter,
> (3) *kamma*-born matter at the moment of rebirth.

16. *Indriya paccayo*

(A) *Indriya (Sahajāta)*
Mind to mind and matter

Paccaya: *citta, jīvita, vedanā, saddhā, vīriya, sati, ekaggatā* and *paññā* (8).

Paccayuppanna:
> (1) 89 *citta*s, 52 *cetasika*s,
> (2) mind-born matter,
> (3) *kamma*-born matter at the moment of rebirth.

(B) *Indriya (Purejāta)*
Matter to mind

Paccaya: eye, ear, nose, tongue and body.
Paccayuppanna: 10 *viññāṇa*s and 7 *cetasika*s.

(C) *Indriya (Rūpajīvita)*
Matter to matter

Paccaya: material *jīvita*.

Paccayuppanna: 9 *kamma*-born matters in the same group.

17. *Jhāna paccayo*

Mind to mind and matter

Paccaya: 5 *jhāna*-factors: *vitakka, vicāra, pīti, vedanā, and ekaggatā.*

Paccayuppanna:
    (1) 79 *citta*s (excluding 10 *viññāṇa citta*s), 52 *cetasika*s,
    (2) mind-born matter,
    (3) *kamma*-born matter at the moment of rebirth.

18. *Magga paccayo*

Mind to mind and matter

Paccaya: 9 path-factors: *paññā, vitakka, virati 3, vīriya, sati, ekaggatā,* and *diṭṭhi.*

Paccayuppanna:
    (1) 71 *citta*s with *hetu*, 52 *cetasika*s;
    (2) mind-born matter,
    (3) *kamma*-born matter at the moment of rebirth.

19. *Sampayutta paccayo*

Mind to mind

Paccaya: 89 *citta*s and 52 *cetasika*s.

Paccayuppana: 89 *citta*s and 52 *cetasika*s.

20. *Vippayutta paccayo*

(A) *Vippayutta (Sahajāta)*
Mind and matter to mind and matter

Paccaya:

(1) 75 *citta*s that can produce matter and 52 *cetasika*s;

(2) 15 rebirth minds of those who have 5 aggregates or heart-base.

Paccayuppanna:

(1) mind-born matter,

(2) *kamma*-born at the moment of rebirth,

(3) heart-base or 15 rebirth minds of those who have 5 aggregates.

(B) *Vippayutta (Purejāta)*

It is similar to *purejāta*.

(C) *Vippayutta (Pacchājāta)*

It is similar to *pacchājāta*.

21. *Atthi paccayo*

It is similar to *sahajāta, purejāta, pacchājāta, āhāra and indriya*.

22. *Natthi paccayo*

It is similar to *anantara*, etc.

23. *Vigata paccayo*

It is similar to *anantara*, etc.

24. *Avigata paccayo*

It is similar to *sahajāta, purejāta, pacchājāta, āhāra and indriya*.

Analysis of Concepts

There are 2 *dhamma*s which are explained in *Abhidhamma* as a topic. The 2 *dhamma*s are *paramattha* and *paññatti*. The *paramattha*s are *citta, cetasika, rupa* and *nibbāna*. The remaining *dhamma*s are *paññatti*, concepts which are twofold: concept as that which is made known (*atthapaññatti*), and concept as that which makes known (*saddapaññatti*).

Concept as What is Made Known

Atthapaññatti

Concept as what is made known can be analysed as follows:

1. **Formal concepts** (*saṇṭhānapaññatti*) correspond to the form or configuration of particular things. For example, land, mountains, etc.

2. **Collective concepts** (*samūhapaññatti*) correspond to a collection or group of particular things. Examples are house, chariot, village, etc.

3. **Local concepts** (*disāpaññatti*) correspond to a locality or direction. Examples are east, west, etc.

4. **Temporal concepts** (*kālapaññatti*) correspond to periods or units of time. For example, morning, noon, week, month, etc.

5. **Spatial concepts** (*ākāsapaññatti*) correspond to spatial regions void of perceptible matter. Examples are well, cave, etc.

6. **Sign concepts** (*nimittapaññatti*) correspond to mental signs gained by meditative development. For example, kasina signs, etc, which are the objects of samatha meditation.

Concept as What Makes Known

Saddapaññatti

A concept as what makes known is described as name, nomenclature, etc. It is six-fold:

83

1. A concept of the real (*vijjamānapaññatti*), for example, matter, feeling, etc. They are real in the ultimate sense.

2. A concept of the unreal (*avijjamānapaññatti*), for example, land, mountain, etc. They are unreal in the ultimate sense.

3. A concept of the unreal with the real (*vijjamānena avijjamānapaññatti*), for example, a possessor of 6 types of higher knowledges, herein, possessor is not the real but the 6 types of higher knowledges is the real in the ultimate sense.

4. A concept of the real with the unreal (*avijjamānena vijjamānapaññatti*), for example, woman's sound. Herein, woman is not real but the sound is real in the ultimate sense.

5. A concept of the real with the real (*vijjamānena vijjamānapaññatti*), for example, eye-consciousness. Herein, eye is real and the consciousness is also real in the ultimate sense.

6. A concept of the unreal with the unreal (*avijjamānena avijjamānapaññatti*), for example, the king's son. Herein, king is unreal and the son is also unreal in the ultimate sense.

Conclusion

These concepts can be understood according to general consensus. On hearing the sound of speech, there arises first the process of ear-consciousness. Then a mental process in the mind-door arises, recalling the past sound. Subsequently, another mental process follows it, catching the sound of the word. Then, another mental process in the mind-door arises, understanding the meaning of the word. This meaning can be understood according to earlier general consensus.

The End of Chapter 7
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CHAPTER 8

KAMMAṬṬHĀNA SAṄGAHA
Meditation Subject

(1) *Bhāvanā*

Bhāvanā means development. It is divided into two: *Samatha bhāvanā* and *Vipassanā bhāvanā.*

1. *Samathabhāvanā* - a technique of mental development that leads to mental tranquility,

2. *Vipassanābhāvanā* - a technique of mental development that leads to special contemplation of, and detachment from conditioned things.

To attain these two mental developments, one must work with meditation objects. That meditation object is termed in *Pāḷi kammaṭṭhāna.*

Kammaṭṭhāna

Kammaṭṭhāna means meditation object with which a meditation practice runs. It is divided into two: *Samatha kammaṭṭhāna* and *Vipassanā kammaṭṭhāna.*

1. *Samathakammaṭṭhāna* - meditation object for *Samatha*,

2. *Vipassanākammaṭṭhāna* - meditation object for *Vipassanā*.

(1) *Samatha*

Objects for *Samatha*: The meditation objects for *Samatha* are mentioned in 7 categories:

1. *Kasiṇa*   - kasina device as meditation object,
2. *Asubha*   - foulness as meditation object,
3. *Anussati*   - recollection as meditation object,
4. *Appamaññā* - limitless beings as meditation object,
5. *Saññā*   - a special mental notion as meditation object,
6. *Vavaṭṭhāna* - analysis of elements as meditation object,
7. *Āruppa*   - objects for Arūpa jhāna as meditation object.

10 *Kasiṇa*

The meditation object, *Kasiṇa,* is enumerated into 10:

(1) *Pathavī kasiṇa*   - Earth as a *kasiṇa*,

(2) *Āpo kasiṇa*   - Water as a *kasiṇa*,

(3) *Tejo kasiṇa*   - Fire as a *kasiṇa*,

(4) *Vāyo kasiṇa*   - Air as a *kasiṇa*,

(5) *Nīla kasiṇa*   - Blue colour as a *kasiṇa*,

(6) *Pīta kasiṇa*   - Yellow colour as a *kasiṇa*,

(7) *Lohita kasiṇa*   - Red colour as a *kasiṇa*,

(8) *Odāta kasiṇa*   - White colour as a *kasiṇa*,

(9) *Ākāsa kasiṇa*   - Space as a *kasiṇa*,

(10) *Āloka kasiṇa*   - Light as a *kasiṇa*.

Herein, the first 4 are the element *kasiṇa*s; while the second 4 are the colour *kasiṇa*s. *Kasiṇa* literally means entirety or wholeness. A meditator must be watchful on the entire object with which he works.

Asubha

Asubha means foulness. It is enumerated into 10 as follows:

(1) *Uddhumātaka* - repulsive bloated corpse,

(2) *Vinīlaka*   - repulsive livid corpse,

(3) *Vipubbaka*   - repulsive festering corpse,

(4) *Vicchiddaka*   - repulsive dismembered corpse,

(5) *Vikkhāyitaka*   - repulsive eaten corpse,

(6) *Vikkhittaka*   - repulsive scattered-in-pieces corpse,

(7) *Hatavikkhittaka* - repulsive mutilated and scattered-in-pieces corpse,

(8) *Lohitaka* - repulsive bloody corpse,

(9) *Puḷuvaka* - repulsive worm-infested corpse,

(10) *Aṭṭhika* - repulsive skeleton.

Anussati

Anussati means recollection. It is enumerated into 10 as follows:

(1) *Buddhānussati* - recollection of the qualities of the *Buddha*,

(2) *Dhammānussati* - recollection of the qualities of the *Dhamma*,

(3) *Saṅghānussati* - recollection of the qualities of the *Saṅgha*,

(4) *Sīlānussati* - recollection of morality,

(5) *Cāgānussati* - recollection of generosity,

(6) *Devatānussati* - recollection of the virtues of deities,

(7) *Upasamānussati* - recollection of the peaceful state of nibbāna,

(8) *Maraṇānussati* - recollection of the nature of death,

(9) *Kāyagatāsati* - mindfulness of the body,

(10) *Ānāpānassati* - mindfulness of breathing-in and breathing-out.

Appamaññā

Appamaññā means limitless objects. It is enumerated into 4 as follows:
(1) *Mettā* - loving kindness to limitless beings,
(2) *Karuṇā*- compassion to limitless suffering beings,
(3) *Muditā*- appreciative joy to limitless blissful beings,
(4) *Upekkhā* - equanimity to limitless beings.

These four mental states are called 'limitless' because they are to be radiated towards all sentient beings without limit. They are also called 'Noble Abode' (*brahmavihāra*), because such a dwelling is noble, or they are the dwelling of Noble persons.

Saññā

Saññā means perception; it is a perception of repulsiveness of conditions in food (*Āhāre paṭikūla saññā*).

Vavaṭṭhāna

Vavaṭṭhāna means analysis; it is an analysis of four elements in the body as Earth element, Water element, Fire element and Air element.

Āruppa

The objects of *Arūpa jhāna* are called *Āruppa*. There are 4 objects of *Arūpa jhāna*: infinite space, first *arūpa citta*, nothingness of first *arūpa citta* and third *arūpa citta*.

40 Meditation objects and their Final Attainment

Regarding *Samatha* meditation, there are 40 meditation objects, which are enumerated into 7 categories. Among the 40 meditation objects, 10 (that is, 8 *Anussati* objects except *Kāyagatāsati* and *Ānāpānassati*; *Saññā* and *Vavaṭṭhāna*) lead to *Upacāra* only. With these objects, a meditator cannot attain the Appanā: *jhāna*, *magga* and *phala*. The other 30 objects lead to *Appanā*.

Meditation Objects and Temperaments

6 Temperaments:

There are 6 Temperaments (*cariyā*) by which a practitioner should choose his meditation object.
(1) *Rāga cariyā* - Lustful temperament,
(2) *Dosa cariyā* - Hateful temperament,
(3) *Moha cariyā* - Ignorant temperament,
(4) *Saddhā cariyā* - Faithful temperament,
(5) *Buddhi cariyā* - Intellectual temperament,
(6) *Vitakka cariyā* - Thoughtful temperament.

Regarding temperaments, there are 6 persons with individual temperament. According to the persons, those 40 meditation objects should be classified thus:

(1) For a person who has a **Lustful temperament**, these 11 meditation objects are more suitable: the 10 Impurities *(Asubha)* and Mindfulness on the body *(Kāyagatāsati).*

(2) For a person who has **Hateful temperament**, these 8 meditation objects are more suitable: the 4 Illimitables (*Appamaññā*), and the 4 colour *Kasiṇa*s.

(3) For a person who has **Ignorant temperament** or **Thoughtful temperament**, one meditation object, *Ānāpānassati*, is more suitable.

(4) For a person who has **Faithful temperament**, these meditation objects are more suitable: Reflection on the *Buddha*, *Dhamma*, *Saṅgha*, *Sīla*, *Cāga* and Deities.

(5) For a person who has **Intellectual temperament**, these 4 meditation subjects are more suitable: Recollection on Death, Recollection on Peace, the perception of Repulsiveness in food, and Analysis of 4 Elements.

(6) The remaining 14 meditation subjects, namely 10 *Kasiṇa*s and 4 *Āruppa*s, are suitable for all.

It should be noted that in making the Kasiṇa device, a wide one is more suitable for a person with ignorant temperament and a small one for a thoughtful person.

The 3 Stages of Mental Culture

There are 3 stages of mental culture. They are:

1. *Parikamma bhāvanā* - the Preliminary,
2. *Upacāra bhāvanā* - the Access, and
3. *Appanā bhāvanā* - the Absorption.

All the meditation objects deal with the Preliminary stage of mental culture. But regarding these 10 meditation objects: the 8 Recollections beginning with the recollection on the Buddha, etc., one Perception, and one Analysis; the 2 stages of mental culture are attained: the Preliminary, and the Access. In the 30 remaining meditation objects, all the 3 stages of mental culture are attained.

Meditation object	Stage of Mental Culture
8 M.O.	2 M.C.
30 M.O.	3 M.C.

M.O.   - Meditation object
M.C.   - Mental culture

Objects for *Jhāna*

*Rūpa jhāna*s can be attained with 26 meditation objects that are the Concept objects (*Paññatti*). They are classified according to *Jhāna* stages.

1. For the attainment of the 1st *Jhāna*, there are 25 meditation objects: 10 *Kasiṇa*s, 10 *Asubha*s, 1 *Ānāpāna*, 1 *Kāyagatāsati*, 3 limitless being objects of *Mettā*, *Karuṇā* and *Muditā*. Of them, the 11 objects - 10 *Asubha*s and 1 *Ānāpāna* - can be the object of only the 1st *Jhāna*.

2. For the attainment of the 3 *Jhāna*s - 2nd, 3rd and 4th, there are 14 meditation objects namely, 10 *Kasiṇa*s, 1 *Ānāpāna*, 3 limitless being objects of *Mettā*, *Karuṇā* and *Muditā*.

3. For the attainment of the 5th *Jhāna*, there are 12 meditation objects namely, 10 *Kasiṇa*s, 1 *Ānāpāna* and 1 limitless being object of *Upekkhā*.

For the attainment of the 4 *Arūpa jhānas*, there are 4 meditation objects: the infinite space, the 1st *Āruppa viññāṇa*, the nothingness of the 1st *Āruppa viññāṇa* and the 3rd *Āruppa viññāṇa*. Of them, the 1st and the 3rd are Concept objects and the 2 remaining objects are Sublime objects.

Meditation object	*Jhāna* attainment
11 M.O.	1st *Jhāna*
14 M.O.	4 *Jhānas* (1st, 2nd, 3rd, and 4th)
12 M.O.	5th *Jhāna*
Infinite Space	1st *Āruppa*
1st *Viññāṇa*	2nd *Āruppa*
Nothingness	3rd *Āruppa*
3rd *Viññāṇa*	4th *Āruppa*

Signs of Mental Culture

There are 3 Signs of mental culture in the practice of *Samatha* Meditation. They are:

     1. *Parikamma-nimitta*   - the preliminary sign,
     2. *Uggaha-nimitta*   - the abstract sign, and
     3. *Paṭibhāga-nimitta*   - the resembled sign.

The 40 meditation objects are all possible to appear as the preliminary sign (*Parikamma-nimitta*), and the abstract sign (*uggaha-nimitta*). But only 22 meditation objects appear as the resembled sign (*paṭibhāga-nimitta*): 10 *Kasiṇa*s, 10 *Asubha*s, 1 *Kāyagatāsati* and *1Ānāpāna*.

Parikamma-nimitta

The Preliminary sign is an object that is obtained by a practitioner at the first stage.

Uggaha-nimitta

The Abstract sign is an object that is obtained by the mind, as if being seen with the eye.

Paṭibhāga-nimitta

The Resembled sign is an imaginary concept object born of meditation. Depending on the Resembled sign, a practitioner establishes the Access concentration (*upacārasamādhi*) and the Absorption concentration (*appanāsamādhi*).

Nimitta and Bhāvanā

The Preliminary mental culture works with the Preliminary sign and the Abstract sign. When the Abstract sign appears, a practitioner establishes the Preliminary concentration (*Parikamma-samādhi*).

By means of the Preliminary concentration, there appears the Resembled sign. Since the appearance of the Resembled sign, the concentration becomes free from obstacles and it approaches to the *Jhāna* stage.

Nimitta	*Bhāvanā*	
Parikamma	*Parikamma*
Uggaha	
Paṭibhāga	*Upacāra*
	Appanā

Attainment of *Jhānas*

The meditation object changes into the Resembled sign by means of concentration. The concentration on the Resembled sign removes the mental hindrances. When the concentration on the Resembled sign is strong enough, the practitioner attains the 1st *Jhāna* stage.

Note: M.O.   = One of the 22 Meditation objects.

R.S.   = Resembled Sign.

The Process of *Jhāna* Attainment: B B M P U A G Jh B

Note: B   = *Bhavaṅga*   (Life-principle)

P   = *Parikamma* (Preliminary)

U   = *Upacāra*   (Access)

A   = *Anuloma*   (Conformity)

G   = *Gotrabhū*   (Birth or New lineage)

Jh   = *Jhāna* attainment.

Having attained the 1st *Jhāna*, a practitioner tries to master it by means of the following 5 kinds of mastery:

Attention   (*āvajjana*),
Attainment   (*samāpajjana*),

93

Resolution   (*adiṭṭhāna*),
Withdrawing   (*Vuṭṭhāna*),
Reviewing   (*paccavekkhaṇā*)

Then, he strives to remove the successive gross *Jhāna* factors, such as *vitakka*, etc., and to arouse the successive subtle *Jhāna* factors, such as *vicāra*, etc. Thus, he attains the 2nd *Jhāna*, 3rd *Jhāna* and so on, in due sequence according to his ability.

Attainment of *Jhāna* without Resembled sign

The 8 remaining meditation objects - the 4 limitless being objects of *Appamaññā* and the 4 *Arūpa jhāna* objects - do not change into the Resembled sign. But depending on the 4 limitless being objects, a practitioner can attain *Rūpa jhānas* accordingly.

After the attainment of the 5th *Rūpa jhāna*, a practitioner who wants to attain *Arūpa jhāna* needs to change his meditation object. Any *Kasiṇa,* except the *Space Kasiṇa*, which is the object of 5th *Rūpa jhāna,* must be removed without attention. Then a space remains instead of the removed *Kasiṇa*. This space is called *Infinite space*. If a practitioner works with the *Infinite Space* contemplating as *infinite space*, he attains the 1st *Arūpa jhāna*.

Then, he moves to the 1st *Arūpa viññāṇa* as meditation object and contemplates it as *infinite*, and so he attains the 2nd *Arūpa jhāna*.

As he contemplates the absence of the 1st *Arūpa viññaṇa* as "nothing exists", he attains the 3rd *Arūpa jhāna*.

Then, as he moves his object to the 3rd *Arūpa viññāṇa* and contemplates it as "it is peaceful, it is sublime", he attains the 4th *Arūpa jhāna*.

Abhiññā

A practitioner, who has attained the 5th *Rūpa jhāna*, can direct his concentration to *Abhiññā*, making the 5th *Rūpa jhāna* the foundation.

The *Abhiññā* are fivefold:

  (1) The Supernormal Powers   (*Iddhividha*),
  (2) The Divine Ear   (*Dibbasota*),
  (3) The Knowledge of Others' Minds (*Cetopariya*),
  (4) The Recollection of Past Lives (*Pubbenivāsa*),
  (5) The Divine Eye   (*Dibbacakkhu*).

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(2) *Vipassanā*

Vipassanā is Insight knowledge. It is so called because it sees conditioned things in special ways, such as impermanence, suffering and non-*atta*.

Regarding *Vipassanā*, the 6 Categories should be noted:

  1. The 7 Purifications   (*Visuddhi*),
  2. The 10 types of Insight Knowledge (*Vipassanā nāṇa*),
  3. The 3 Universal Characteristics (*Lakkhaṇa*),
  4. The 3 Contemplations   (*Anupassanā*),
  5. The 3 Entries to the Emancipation (*Vimokkha-mukha*),
  6. The 3 Emancipations   (*Vimokkha*).

7 Purifications

There are 7 Purifications in Vipassanā meditation. They are:-

(1) *Sīla-visuddhi* - morality that purifies by removing impurities of *sīla*,

(2) *Citta-visuddhi* - mental concentration that purifies by removing mental hindrances,

(3) *Diṭṭhi-visuddhi* - view that purifies by removing wrong view of *atta* in the five Aggregates,

(4) *Kaṅkhāvitaraṇa-visuddhi* - a knowledge that overcomes doubt, and purifies by removing wrong views such as, non-existence of cause, or untrue cause as a true cause,

(5) *Maggāmaggañāṇadassana-visuddhi* - Knowledge and Vision of the Path and Not-Path that purify by removing the perception of the path which is not the path,

(6) *Paṭipadāñāṇadassana-visuddhi* - Knowledge and Vision of the Way that purify by removing the perception of *nicca*,

(7) *Ñāṇadassa-visuddhi* - Knowledge and Vision that purify by removing delusion.

Sīlavisuddhi

The Morality Purification is the 4 types of morality which purify physical and verbal conduct:

1. Morality as regards Major restraint,

2. Morality as regards Sense-restraint,

3. Morality as regards Purity of livelihood, and

4. Morality as regards Contemplating the advantages of requisites.

Cittavisuddhi

The Mind Purification is the two established Concentrations which purify the mind:

(1) Access concentration   (*upacāra samādhi*), and
(2) Absorption concentration (*appanā samādhi*).

Diṭṭhivisuddhi

The View Purification is the analytical knowledge of mind and matter from the point of their characteristics, functions, manifestations and proximate causes. This knowledge purifies view. It removes the wrong view of *atta*.

Kaṅkhāvitaraṇavisuddhi

The Overcoming Doubt Purification is the knowledge of the causation of those minds and matters. This knowledge overcome doubt and purifies view. It removes these wrong views: *ahetuka* view (the view which rejects any cause) and *visamahetuka* view (the view which accepts untrue cause as cause).

Maggāmaggañāṇadassanavisuddhi

The Knowing and Vision of Path-and-not-path Purification is the Knowledge of discrimination: after the knowledge of rise and fall appears, then the insight knowledge arises that is free from the obstacles of *Vipassanā* and keeps to its course, which is the Path; and the obstacles of *Vipassanā* are not the Path. This knowledge purifies the path. It removes the perception of the Path which is not the Path.

Paṭipadāñāṇadassanavisuddhi

The Knowing and Vision of the Way Purification is the 9 Insight Knowledges from the 'Knowledge of Rise and Fall' that is free from the disturbances of *Vipassanā* up to the 'Knowledge of Conformity'.

Ñāṇadassanavisuddhi

The Knowledge and Vision Purification is the Knowledge of the Path which has to be developed in sequence by means of the sixfold purification.

10 Insight Knowledges

There are 10 types of Insight knowledges that can be attained one after the other. They run as follows:

(1) *Sammasana*   - knowledge of examination,
(2) *Udayabbaya*   - knowledge of rise and fall,
(3) *Bhaṅga*   - knowledge of dissolution,
(4) *Bhaya*   - knowledge of things as fearful,
(5) *Ādīnava*   - knowledge of things as dangerous,
(6) *Nibbidā*   - knowledge of disenchantment,
(7) *Muñcitukamyatā* - knowledge of desire for deliverance,
(8) *Paṭisaṅkhā*   - knowledge of reflection,
(9) *Saṅkhārupekkhā* - knowledge of equanimity towards conditioned   things,
(10) *Anuloma*   - knowledge of conformity.

3 Universal Characteristics

All conditioned things have 3 Universal Characteristics. They are as follows:

Anicca   - impermanence,
Dukkha   - suffering through rise and fall,
Anatta   - non-*atta*.

3 Contemplations

There are 3 Contemplations dealing with conditioned things:

(1) *Aniccānupassanā* - contemplation of impermanence,
(2) *Dukkhānupassanā* - contemplation of suffering of rise and fall,
(3) *Anattānupassanā* - contemplation of non-*atta*.

98

3 Entries to the Emancipation

There are 3 entries to the emancipation:

(1) *Suññānupassanā* - contemplation of emptiness,
(2) *Animittānupassanā* - contemplation of signlessness,
(3) *Appaṇihitānupassanā* - contemplation of desirelessness.

3 Emancipations

There are 3 emancipations dealing with *Vipassanā*:

(1) *Suññata vimokkha* - the emancipation that empties defilements,
(2) *Animitta vimokkha* - the emancipation without the sign of defilements,
(3) *Appaṇihita vimokkha* - the emancipation without desire.

Anupassanā	*Vimokkhamukha*
Aniccānupassanā	*Animitta*
Dukkhānupassanā	*Appaṇihita*
Anattānupassanā	*Suññata*

Vipassanā Practice in brief

(1) *Vipassanā* Practice starts to run with an Ultimate Reality object: mind or matter. A *Yogī* sees mind and matter from the point of their individual characteristics (*sabhāvalakkhaṇā*), functions (*rasa*), and manifestations (*paccupaṭṭhāna*). By seeing mind and matter as they really are, he purifies his view. He sees not a being, but only the unity of mind and matter with the analytical knowledge of mind and matter (*nāmarūpa-pariccheda-ñāṇa*). By means of this knowledge, he can remove the wrong view of *atta* (*atta-diṭṭhi*). There is nothing to point out as "I" or "My property", but mere mind and matter in the ultimate aspect.

(2) On having seen mind and matter, a *Yogī* contemplates the cause of mind and matter. He understands causality. He finds out the causes and conditions of mind and matter. When he attains the knowledge of causality, he has no doubt about the causal relation. He is in the state of Purification by Overcoming Doubt by means of the Knowledge of Causality. These two knowledges - the analytical knowledge of mind and matter, and the knowledge of causality - are the foundation of *Vipassanā*. The two knowledges are "*ñāta pariññā*", meaning full understanding of the known. In this stage, he penetrates mind and matter from the point of the individual characteristic.

(3) After having attained these two knowledges, he starts to understand mind and matter from the point of Universal Characteristics: *Anicca*, *Dukkha* and *Anatta*.   The Insight Knowledge runs in sequence: understanding the 3 Universal Characteristics (*Sammasana*); it sees mind and matter in rise and fall aspect (*Udayabbaya*). Then, it clearly sees and realizes its object in the aspect of dissolution (*bhaṅga*), of fearlessness (*bhaya*), of danger (*ādīnava*), of disenchantment (*nibbidā*), of desire for deliverance (*muñcitukamyatā*), of reflection (*paṭisaṅkhā*),   of   equanimity   towards   *saṅkhāras* (*saṅkhārupekkhā*), and of conformity (*anuloma*).

These 9 *Vipassanā* Knowledges are called "Purification by Knowledge and Vision of the Path and Not the Path".

(4) On the sequential practice, the *Vipassanā* becomes matured and the Knowledge of equanimity towards conditioned things is in the stage of *Vipassanā* that leads to emergence.

Attainment of Path and Fruition:

At the moment "just now the '*appanā*' will arise", thereupon the running life-principle (*bhavaṅga*) ceases and the attention consciousness in mind-door comes into being. Then, the two or three *Vipassanā* knowledges, under the name of 'Preliminary Access and Conformity', sequentially run on the object from the point of its characteristics - *anicca*, etc. Then, the Knowledge of *Gotrabhū* arises on the object of *Nibbāna*, destroying the former lineage of *Puthujjana* and constructing the new Noble-lineage.

Immediately after this, the Path appears performing the four functions:
  1. Fully understanding the Truth of Suffering,
  2. Removing the Cause of Suffering,
  3. Attaining the Cessation of Suffering, and
  4. Developing the Path to the Cessation of Suffering.

After that, two or three Fruitions succeed and cease. Then, there is subsidence into the Life-principle Consciousness.

The Process of Path-attainment

(1) B B M P U N G M P P B

(2) B B M U N G M P P P B
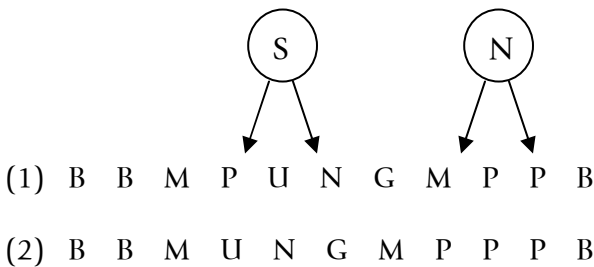
Reviewing Knowledge

After having attained the Path, the Reviewing Knowledge (*Paccavekkhaṇa-ñāṇa*) follows, running with five objects respectively: the Path, the Fruition, *Nibbāna* (always), the eradicated mental defilements and, the remaining mental defilements (sometimes).

Mental Process reviewing one of the five objects
Reviewing knowledge

B   B   M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B

Analysis of Emancipation

In *Vipassanā*, the Contemplations of characteristics have different aspects and different functions. The contemplations are the entries to "Path". Through the entry, the Path can be expressed by different points:

(1) "The contemplation of non-soul" removes the "view of soul". It sees conditioned things as "emptiness without soul". Therefore, "the contemplation of soul" is said to be "the contemplation of emptiness" (*Suññānupassanā*). "The contemplation of emptiness" is the entry to the emancipation (*vimokkha-mukha*). By means of the entry, the Path is mentioned as "*Suññata*" (empty).

(2) "The contemplation of impermanence" removes the "sign of perversions". It sees things as "signless". Therefore, the contemplation of impermanence is said to be signless (*animitta*). 'The contemplation of signlessness" is the entry to the emancipation (*vimokkha mukha*). By means of the entry, the Path is named as "*Animitta*" (signless).

102

(3) "The contemplation of suffering" removes "the desire". It sees things as "desireless". Therefore, the contemplation of suffering is said to be desireless (appaṇihita). "The contemplation of desirelessness" is the entry to the emancipation (*vimokkha mukha*). By means of the entry, the Path is named as "*Appaṇihita*" (desireless).

In this way, the Path receives three names as *Suññata*, *Animitta*, and *Appaṇihita*, according to the entry of *Vipassanā*; but the Fruition in the process of the Path is named according to entry of the Path and the Fruition in the process of the Attainment of the Fruition (*phalasamāpatti*) is named according to the entry of *Vipassanā*. But regarding object (*ārammaṇa*) and individual quality (*sarasa*), the 3 names are to be applied equally to all Path and Fruition everywhere.

Anupassanā	*Vimokkhamukha*	*Vimokkha*
Anicca	*Animitta*	*Animitta*
Dukkha	*Appaṇihita*	*Appaṇihita*
Anatta	*Suññata*	*Suññata*

Analysis of Individuals

1. *Sotāpanna* - Stream-enterer:
Having developed the Path of Stream-entry, one removes wrong view (*diṭṭhi*), and doubt (*vīcikicchā*). He becomes a *Sotāpanna* (Stream-enterer). He has escaped from rebirth in woeful states and will be born at most, seven more times.

2. *Sakadāgāmi* - Once-returner:
Having developed the Path of Once-returning, one lessens craving, hatred, and delusion. He becomes a *Sakadāgāmī* (Once-

returner) and has a chance to return to this world only one more time.

3. *Anāgāmī* - Non-returner:

Having developed the Path of Non-returning, one totally removes sensual lust and ill-will. He becomes an *Anāgāmī* (Non-returner) without returning to this sensual world.

4. *Arahā* - Arahant:

Having developed the Path of Arahantship, he eradicates all remaining defilements and becomes Arahant. Within him, all the *āsavas* have ceased and he has become a person who is worthy of the excellent offerings in the world.

Analysis of Attainment

1. *Phala-samāpatti*

The attainment of Fruition is common to all, each individual able to attain their respective fruition.

2. *Nirodha-samāpatti*

The attainment of "Mental cessation" is accessible only to non-returners and *Arahants*. They must have attained all *Jhāna* attainments.

This is the procedure for the attainment of "Mental cessation":

In meditative sequence, one must attain the 1st *Jhāna*. Then, withdraw from it and meditate on it through Insight Knowledge. The same way should be applied to the 2nd *Jhāna*, the 3rd *Jhāna*, the 4th *Jhāna*, the 1st *Arūppa*, the 2nd *Arūppa* and the 3rd *Arūppa*. Then, withdraw and meditate on it through Insight Knowledge.

After that, he must perform the 4 Preliminary functions by making these resolutions:

1. The requisites not in use are not to be destroyed,
2. The waiting of the *Saṁgha*,
3. The summons of the Great Teacher,
4. The limit of one's life-span.

104

Then, he must attain the 4th *Āruppa*. Immediately after the 2 moments of the 4th *Āruppa*, he is in the state of mental cessation. During the attainment of mental cessation, all minds and mind-born matters come into cessation.

According to limitations made previously, one withdraws from such a state. At that moment, the fruition of Non-returner within an *Anāgāmi*, and the Fruition of Arahantship within an *Arahant* arise only one time.

These 2 attainments are the advantages of *Vipassanā* meditation.

The End of Chapter 8
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CHAPTER 9

SAMUCCAYASAṄGAHA

Compendium of Category

72 *Dhammas*: In this chapter, the *Paramattha dhamma*s: *Citta*, *Cetasika*, *Rūpa* and *Nibbāna* are enumerated into 72 from the point of their characteristics:

citta	1
cetasika	52
rūpa	18
nibbāna	1
altogether	72

Citta is divided into 89 or 121 according to plane, etc. But all types of *citta* have only one characteristic as the awareness of an object. So, from the point of characteristic, *citta* is counted one. *Cetasikas* are enumerated into 52, because each of them has its own characteristic. *Rūpa* here is enumerated into 18, because only 18 *Nipphanna* matters are *real matter*. *Nibbāna* is only one according to its characteristic, as the *Perfect Peace*.

72 *dhamma*s

No.	*Dhamma*	Total
1.	*Citta*	1
2.	*Cetasikas*	52
3.	*Rūpa* (*Nipphanna*)	18
4.	*Nibbāna*	1

4 Compendiums

The *Samuccayasaṅgaha* comprises 4 Compendiums:

1. *Akusala saṅgaha* (Compendium of *Akusala*),
2. *Missakasaṅgaha* (Compendium of Mixed Phenomena),
3. *Bodhipakkhiyasaṅgaha* (Compendium of Requisite of Enlightenment),
4. *Sabbasaṅgaha* (Compendium of the Whole).

1. *Akusalasaṅgaha*

In this *Saṅgaha*, the 14 *Akusala Cetasikas* are classified into 9 categories. There are 14 *Akusala Cetasikas*: *Moha*, *Ahirika*, *Anottappa*, *Uddhacca*, *Lobha*, *Diṭṭhi*, *Māna*, *Dosa*, *Issā*, *Macchariya*, *Kukkucca*, *Thina*, *Middha*, *Vicikicchā*.

The 14 *akusala cetasikas* are classified into 9 Categories:
1. *Āsava*   - flux,
2. *Ogha*   - flood,
3. *Yoga*   - bond,
4. *Gantha*   - knot,
5. *Upādāna*   - clinging,
6. *Nīvaraṇa*   - hindrance,
7. *Anusaya*   - latency,
8. *Saṁyojana* - fetter,
9. *Kilesā*   - defilements.

Āsava

Āsava (flux) is divided into 4:

(1) *Kāmāsava*   - Craving for sensual-pleasure that is in a state of flux,
(2) *Bhavāsava*   - Craving for the life of *Rūpa* and *Arūpa Brahmas* that is in a state of flux,
(3) *Diṭṭhāsava* - Wrong-view that is in a state of flux,
(4) *Avijjāsava* - Ignorance that is in a state of flux.

Herein, *Āsava* is a term for the 3 *Akusala Cetasikas*: *Lobha, diṭṭhi* and *moha*. As *Āsava*, *lobha* is divided into 2: *Kāmāsava* and *Bhavāsava*.

Ogha

Ogha (flood) is divided into 4:

(1) *Kāmogha* - Craving for sensual-pleasure that floods,
(2) *Bhavogha* - Craving for the life of *Rūpa* and *Arūpa Brahmas* that floods,
(3) *Diṭṭhogha* - Wrong-view that is in a state of flood,
(4) *Avijjogha* - Ignorance that is in a state of flood.

Herein, the 3 *Akusala Cetasikas* are mentioned as *Ogha* (flood).

Yoga

Yoga (bond) is divided into 4:

(1) *Kāmayoga* - Craving for sensual-pleasure that is in a state of bond,
(2) *Bhavayoga* - Craving for the life of *Rūpa* and *Arūpa Brahmas* that is in a state of bond,
(3) *Diṭṭhiyoga* - Wrong-view that is in a state of bond,
(4) *Avijjāyoga* - Ignorance that is in a state of bond.

Herein, the 3 Akusala Cetasikas are mentioned as "Yoga" (bond).

Gantha

Gantha means "knot". It knots the mental body to the physical body. So, it is called *Kāya-gantha*. That *Gantha* is divided into 4:

(1) *Abhijjhā-kāyagantha*	Covetousness that knots the two bodies,
(2) *Byāpāda-kāyagantha*	Hatred that knots the two bodies,
(3) *Sīlabbata-parāmāsa kāyagantha*	Misconception of behaviour (*sīla*) and practice (*vata*) as purification that knots the two bodies,
(4) *Idaṁ saccābhinivesa kāyagantha*	Firmly holding one's view alone is true and others' are empty; that view knots the two bodies.

Herein, the 3 *Akusala Cetasikas* (*lobha*, *dosa* and *diṭṭhi*) are mentioned as *Gantha* (knot). *Diṭṭhi* alone is classified into 2: *Sīlabbata* and *Idaṁ saccābhinivesa*.

Upādāna

Upādāna means "clinging". It is divided into 4:

(1) *Kāmupādāna* - Craving for sensual-pleasure that is in a state of clinging,

(2) *Diṭṭhupādāna* - Wrong-view that is in a state of clinging,

(3) *Sīlabbatupādāna* - Wrong-view on behaviour and practice that is in a state of clinging,

(4) *Attavādupādāna* - *Attavāda* that is in a state of clinging.

Herein, the 2 *Akusala Cetasikas* - *lobha* and *diṭṭhi* are mentioned as *upādāna* (clinging). The first one is *lobha* and the other is *diṭṭhi*. *Diṭṭhi* alone is classified into 3: *Diṭṭhupādāna*, *Sīlabbatupādāna* and *Attavādupādāna*. But they have different

modes. *Diṭṭhupādāna* refers to *Natthika diṭṭhi*, wrong-view that the effect of *kamma* does not exist. *Sīlabbatupāda* refers to the wrong-view that an animal's behaviour and practice as an animal lead to purification. For example, one has such a view - "through bovine practice or canine practice, one can purify mental defilements". *Attavādupādāna* refers to the view on *Atta* that becomes clinging.

Nīvaraṇa

Nīvaraṇa means "hindrance".

It is divided into 6:
(1) *Kāmacchanda* - desire for sensual-pleasure,
(2) *Byāpada* - hatred,
(3) *Thina-middha* - sloth and torpor,
(4) *Uddhacca-kukkucca* - restlessness and worry,
(5) *Vīcikicchā* - doubt,
(6) *Avijjā* - ignorance.

Herein, the 8 *Akusala Cetasikas* – *lobha*, *dosa*, *thina*, *middha*, *uddhacca*, *kukkucca*, *vīcikicchā* and *avijjā* are mentioned as *Nīvaraṇa*.

The term *Kāmacchanda* refers to *lobha*; *Byāpāda* refers to *dosa* and *Avijjā* refers to *moha*.

Thina and *middha* are mentioned as one *Nīvaraṇa*, because they have the same function of producing lethargy; the same cause that is, laziness; the same opposite of effort.

Uddhacca and *kukkucca* are also said as one *Nīvaraṇa*, because they also have the same function of making restless; the same cause that is, thought with worry; the same opposite of *Samatha* practice.

Anusaya

Anusaya means "latency". It is divided into 7:

(1) *Kāmarāgānusaya* - Craving for sensual-pleasure that is in a state of latency,

(2) *Bhavarāgānusaya* - Craving for the life of *Rūpa* and *Arūpa Brahma* that is in a state of latency,

(3) *Paṭighānusaya* - Ill-will that is in a state of latency,

(4) *Mānānusaya* - Conceit that is in a state of latency,

(5) *Diṭṭhānusaya* - Wrong-view that is in a state of latency,

(6) *Vīcikicchānusaya* -Doubt that is in a state of latency,

(7) *Avijjānusaya* -Ignorance that is in a state of latency.

Herein, the 6 *Akusala Cetasikas* – *lobha, dosa, māna, diṭṭhi, vīcikicchā* and *moha* - are mentioned as *Anusaya* (latency).

Saṁyojana. *Saṁyojana* means "fetter". It is divided into 10 in two ways - the way of *Suttanta* and the way of *Abhidhamma*.

In the way of *Suttanta*

(1)	*Kāmarāga saṁyojana*	- Craving for sensual-pleasure in a state of fetter,
(2)	*Rūparāga saṁyojana*	- Craving for the life of *Rūpa Brahmā* that is in a state of fetter,
(3)	*Arūparāga saṁyojana*	- Craving for the life of *Arūpa Brahmā* that is in a state of fetter,
(4)	*Paṭigha saṁyojana*	- Hatred in a state of fetter,
(5)	*Māna saṁyojana*	- Conceit in a state of fetter,
(6)	*Diṭṭhi saṁyojana*	- Wrong-view in a state of fetter,
(7)	*Sīlabbataparāmāsa saṁyojana*	- Misconception of animal behaviour and practice as an animal as purification that is in a state of fetter,

(8)	*Vīcikicchā samyojana*	-	Doubt in a state of fetter,
(9)	*Uddhacca samyojana*	-	Mental restlessness in a state of fetter,
(10)	*Avijjā samyojana*	-	Ignorance in a state of fetter.

In the way of *Abhidhamma*

(1) The same as *Suttanta*,

(2) *Bhavarāga samyojana* - Craving for the life of Brahma that is in a state of fetter,

(3) *Paṭigha samyojana* - The same as *Suttanta*,

(4) *Māna samyojana* - The same as *Suttanta*,

(5) *Diṭṭhi samyojana* - The same as *Suttanta*,

(6) *Sīlabbataparāmāsa*- The same as *Suttanta*,

(7) *Vīcikicchā samyojana* - The same as *Suttanta*,

(8) *Issā samyojana* - Jealousy that is in a state of fetter,

(9) *Macchariya samyojana* - Stinginess that is in a state of fetter,

(10) *Avijjā samyojana* - The same as *Suttanta*.

Herein, the 9 *Akusala Cetasikas* are mentioned as *Samyojana* (fetter). They are *Lobha*, *Dosa*, *Māna*, *Diṭṭhi*, *Vīcikicchā*, *Uddhacca*, *Moha*, *Issā*, *Macchariya*. Among them, *Uddhacca* is said as *Samyojana* only in '*Suttanta*' while *Issā* and *Macchariya* are only in '*Abhidhamma*'.

Then, *kāmarāga*, *Rūparāga*, *Arūparāga*, *Bhavarāga* refer to only *Lobha*. Therein, *Bhavarāga* in '*Abhidhamma*' is divided into two in '*Suttanta*': *Rūparāga* and *Arūparāga*.

Kilesa

Kilesa mean 'mental defilements'.

It is divided into ten:	
(1) *Lobha*	Craving
(2) *Dosa*	Hatred
(3) *Moha*	Delusion
(4) *Māna*	Conceit
(5) *Diṭṭhi*	Wrong-view
(6) *Vīcikicchā*	Doubt
(7) *Thina*	Sloth
(8) *Uddhacca*	Restlessness
(9) *Ahirika*	Shamelessness
(10) *Anottappa*	Fearlessness

Conclusion

In this compendium of *Akusala*, there are 9 Categories. The first 5 Categories are classified into four each: *Nīvaraṇa* into 6, *Anusaya* into 7, *Saṁyojana* and *Kilesa* into 10 each.

But the first 4 Categories are composed of 3 factors; *Upādana* 2 factors; *Nīvaraṇa* 8 factors, *Anusaya* 6 factors, *Saṁyojana* 9 factors and *Kilesa* 10 factors.

9 Categories	Classification	Composition of factors
1. *Āsava*	4	3
2. *Ogha*	4	3
3. *Yoga*	4	3
4. *Gantha*	4	3
5. *Upādāna*	4	2
6. *Nīvaraṇa*	6	8
7. *Anusaya*	7	6
8. *Saṁyojana*	10	9
9. *Kilesa*	10	10

Then, *Lobha* belongs to 9 categories;
Diṭṭhi belongs to 8, except *Nīvaraṇa*;
Moha to 7, except *Gantha* and *Upādāna*;
Dosa to 5, as *Gantha*, *Nīvaraṇa*, *Anusaya*, *Saṁyojana* and *Kileasa*;
Vīcikicchā to 4, as *Nīvaraṇa*, *Anusaya*, *Saṁyojana* and *Kilesa*;
Māna to 3, as *Anusaya*, *Saṁyojana* and *Kilesa*;
Uddhacca to 3, as *Nīvaraṇa*, *Saṁyojana* and *Kilesa*;
Thina to 2, as *Nīvaraṇa* and *Kilesa*;
Middha and *Kukkucca* to 1, as *Nīvaraṇa*;
Ahirika and *Anottappa* belong to 1, as *Saṁyojana*.

14 Akusala Mental Factors	9 Categories								
	Āsava	*Ogha*	*Yoga*	*Gantha*	*Upādāna*	*Nīvaraṇa*	*Anusaya*	*Saṃyojana*	*Kilesa*
Lobha	*	*	*	*	*	*	*	*	*
Diṭṭhi	*	*	*	*	*		*	*	*
Moha	*	*	*			*	*	*	*
Dosa				*		*	*	*	*
Vīcikicchā						*	*	*	*
Māna							*	*	*
Uddhacca						*		*	*
Thina						*			*
Middha						*			
Kukkucca						*			
Ahīrika									*
Anottappa									*
Issā								*	
Macchariya								*	

Technical terms

These are technical terms for *lobha*:

> (1) *Kāma*,
> (2) *Bhava*,
> (3) Abhijjhā,
> (4) Kāmarāga,
> (5) Bhavarāga,
> (6) Rūparāga,
> (7) Arūparāga.

Then, for *Dosa*, there are two forms:
    (1) *Byāpāda*,
    (2) *Paṭigha*.

For *Diṭṭhi*, there are 3 technical terms:
    (1) *Sīlabbata*,
    (2) *Attavāda*,
    (3) *Idaṁsaccābhinivesa*.

2. *Missaka saṁgaha*

This *Saṁgaha* is composed of 37 *dhammas*. They are enumerated thus:

Citta	1
Cetasika	27
Rūpa	9
Altogether	37

Herein, the 27 *Cetasikas* are enumerated into groups:
    (1) *Aññasamāna* 10:
        Phassa, vedanā, cetanā, ekaggatā, jīvitindriya, vitakka, vicāra, vīriya, pīti, chanda.
    (2) *Akusala* 6:
        Lobha, dosa, moha, diṭṭhi, ahirika, anottappa.
    (3) *Sobhana* 10:
        Saddhā, sati, hiri, ottappa, alobha, adosa, amoha, Sammāvācā, Sammākammanta, Sammā ājīva.

9 *Rūpas* are 5 *Pasāda*, 2 *Bhāva*, *Jīvita* and *Āhāra*.

Categories:

There are 7 categories:

(1) *Hetu* (Root condition),
(2) *Jhānaṁga* (*Jhāna* factor),
(3) *Maggaṁga* (*Magga* factor),
(4) *Indriya* (Controlling faculty),
(5) *Bala* (Power),
(6) *Adhipati* (Dominant),
(7) *Āhāra* (Nutriment condition).

6 *Hetu*

The root conditions are divided into 6:

(1) *Lobha* - Craving,
(2) *Dosa* - Hatred,
(3) *Moha* - Delusion,
(4) *Alobha* - Anti-craving,
(5) *Adosa* - Anti-hatred,
(6) *Amoha* - Anti-delusion.

Among them, the first 3 *hetus* belong to evil while the others to good or neither.

7 *Jhāna* factors

Jhāna means 'closely observe its object'. It is divided into 7:

(1) *Vitakka* - thought,
(2) *Vicāra* - sustained thought,
(3) *Pīti* - joy,
(4) *Ekaggatā* - one-pointedness,
(5) *Somanassa* - pleasant feeling,
(6) *Domanassa* - unpleasant feeling,
(7) *Upekkhā* - neutral feeling.

117

Herein, *Domanassa* belongs to evil while the others to good, evil and neither.

As 'Composed *dhamma*', the *Jhāna* factors are only 5 because the last 3 are only *vedanā*.

12 *Magga*-factors

Magga means 'path that leads to its destination'. It is divided into 12:

     (1) *Sammādiṭṭhi* - right view,
     (2) *Sammāsaṁkappa* - right thought,
     (3) *Sammāvācā* - right speech,
     (4) *Sammākammanta* - right action,
     (5) *Sammā-ājīva* - right livelihood,
     (6) *Sammāvāyāma* - right effort,
     (7) *Sammāsati* - right mindfulness,
     (8) *Sammāsamādhi* - right concentration,
     (9) *Micchādiṭṭhi* - wrong view,
     (10) *Micchāsaṁkappa* - wrong thought,
     (11) *Micchāvāyāma* - wrong effort,
     (12) *Micchāsamādhi* - wrong concentration.

Herein, the last 4 belong to evil while the others belong to good and neither.

As 'Composed *dhamma*', the *Magga* factors are only 9:
    Amoha, *vitakka*, 3 *viratī*, *vīriya*, *sati*, *ekaggatā* and *diṭṭhi*.

22 *Indriyas*

Indriya means 'dominating faculty'. There are 22 *Indriyas*:

(1) *Cakkhundriya* - sensitive eye that dominates eye-consciousness in seeing,

(2) *Sotindriya* - sensitive ear that dominates ear-consciousness in hearing,

(3) *Ghānindriya* - sensitive nose that dominates nose-consciousness in smelling,

118

(4) *Jīvindriya* - sensitive tongue that dominates tongue-consciousness in tasting,

(5) *Kāyindriya* - sensitive body that dominates body-consciousness in touching,

(6) *Itthindriya* - femininity that dominates the female form (itthiliṁga), etc.

(7) *Purisindriya* - masculinity that dominates male form (purisaliṁga), etc.

(8) *Jīvitindriya* - material-life that dominates kamma-born matter and mental-life that dominates associated states,

(9) *Manindriya* - consciousness that dominates associated states in being aware,

(10) *Sukhindriya* - physical happiness that dominates associated states,

(11) *Dukkhindriya* - physical pain that dominates associated states,

(12) *Somanassindriya* - mental happiness that dominates associated states,

(13) *Domanassindriya* - mental pain that dominates associated states,

(14) *Upekkhindriya* - neutral feeling that dominates associated states,

(15) *Saddhindriya* - faith that dominates associated states in believing,

(16) *Vīriyindriya* - effort that dominates associated states in encouraging,

(17) *Satindriya* - mindfulness that dominates associated states in mindfulness,

(18) *Samādhindriya* - concentration that dominates associated states in concentrating,

(19) *Paññindriya* - knowledge that dominates associated states in realizing,

(20) *Anaññātaññassāmitindriya* - knowledge of a person who has such an idea: "I should realize what I have never known", that dominates associated states in realizing,

(21) *Aññindriya* - knowledge that realizes what has been known and dominates associated states in realizing,

(22) *Aññātāvindriya* - knowledge of such a person who has already realized, that dominates associated states in realizing.

Herein, the first 7 *Indriyas* are the term for 7 matters: 5 sensitive matters, femininity and masculinity.

Jīvitindriya is composed of 2 phenomena: material life (matter) and mental life (*cetasika*). The other 5 *Indriyas* beginning with *Sukhindriya* are for only a mental state, feeling (*vedanā*). The last 4 *Indriyas* are only for knowledge (*paññā*).

But 'Anaññātaññassāmitindriya' is the knowledge that associates with 'Sotāpattimagga cittā'; 'Aññātāvindriya' is the knowledge that associates with 'Arahattaphala cittā'; 'Aññindriya' is the knowledge that associates with 'the other 6 *Lokuttara citta*s'.

Therefore, 22 *Indriyas* are composed of these 16 states:

Matter		8
Citta		1
Cetasika		7
	Altogether	16

9 *Bala*

Bala means power. It is divided into 9:

(1) *Saddhā* - faith that has power,
(2) *Vīriya* - effort,
(3) *Sati* - mindfulness,
(4) *Samādhi* - concentration (*ekaggatā*),
(5) *Paññā* - knowledge (*amoha*),
(6) *Hiri* - shamefulness,
(7) *Ottappa* - fearfulness,
(8) *Ahirika* - shamelessness,
(9) *Anottappa* - fearlessness.

Herein, the last 2 are only evil states; *saddhā*, sati, *paññā*, *hiri* and *ottappa* are only *kusala* and *abyākata*; while the other 2, *vīriya* and *ekaggatā* are mixed as '*kusala, akusala* and *abyākata*'.

4 *Adhipati*

Adhipati means 'dominant'. It is divided into 4:

(1) *Chandādhipati* - *chanda* that dominates associated states,
(2) *Vīriyādhipati* - effort that dominates associated states,
(3) *Cittādhipati* - citta that dominates associated states,
(4) *Vīmaṁsādhipati* - wisdom that dominates associated states.

Herein, the mental state, *chanda* that is present in the 52 *Javana cittas* with *Adhipati* is called '*Chandādhipati*'; the mental state *vīriya* that is present in the 52 *Javana cittas* with *Adhipati* is called '*Vīriyādhipati*'; the 52 *Javana cittas* with *Adhipati* is called '*Cittādhipati*'; the mental state '*vīmaṁsa*' that is present in the 34 *Tihetuka javana cittas* is called '*Vīmaṁsādhipati*'.

The difference between '*Adhipati*' and '*Indriya*'

Adhipati is the state of being 'absolutely dominant' while *Indriya* is a state of being 'dominant just in its own case'.

4 *Āhāra*

Āhāra means 'that brings its effect as special condition'. It is divided into 4:

(1) *Kabaḷīkāra āhāra* - food that brings about the 8 material groups (of which the eighth is *'Ojā'*),
(2) *Phasso* - contact, a mental state that brings about the 3 types of *vedanā*,
(3) *Manosaṁcetanā* - the mental state, *cetanā* that brings about rebirth (*paṭisandhi*),

(4) *Viññāṇa* - consciousness that brings about mind (*nāma*) and matter (*rūpa*) born together.

Herein, '*Kabalīkāra āhāra*' is a material quality, *Ojā*, that remains in food.

Special note

(1) These two states, *upekkhā* and *ekaggatā*, when associated with 10 *viññāṇa cittas*, cannot be included in the *Jhāna* factors because 10 *viññāṇa cittas* do not associate with *vitakka*.

(2) *Ekaggatā* that is present in 16 *cittas* dissociated from *vīriya*, cannot be included in *Bala* (power) because it is absent from *vīriya*.

(3) These 3 states - *vitakka*, *vīriya* and *ekaggatā* that associate with *Ahetuka citta*, cannot be included in *Magga* factors because they are absent from *Hetu*.

(4) *Ekaggatā* that is present in *Vīcikicchāsahagata citta* cannot be included in *Bala*, *Indriya* and *Magga* factors because they dissociate from *Adhimokkha*.

(5) *Vīmaṁsādhipati* can be known in only 34 *Tihetuka javana cittas*; the other 3 *Adhipati* in 18 *Dvihetuka* and 34 *Tihetuka javana cittas*.

All *Adhipatis* cannot be known in the *Ahetuka* and *Ekahetuka javana cittas* and 32 *Lokiya vipāka cittas*.

Dhamma and Categories

(1) *Citta* participates in 3 categories: *Indriya*, *Adhipati* and *Āhāra*.

(2) 8 Material qualities - 5 *pasāda*, 2 *bhāva* and *jīvita* participate in only 1 category: *Indriya*. *Kabaḷīkāra āhāra* are in one: *Āhāra*.

(3) 5 Mental states – *lobha, dosa, moha, alobha, adosa* are in only 1 category: *Hetu*. *Jīvita* is in 1 category: *Indriya*. *Chanda* is in 1 category: *Adhipati*. *Diṭṭhi* is in 1 as *Maggaṁga*. *Phassa* and *cetanā* are in 1 as *Āhāra*.

Vicāra and *pīti* are in 1 as *Jhānaṁga*. *Vitakka* is in 2 as *Jhānaṁga* and *Maggaṁga*. 3 *Viratī* are in 1 as *Maggaṁga*. *Saddhā* is in 2 as *Indriya* and *Bala*. *Hiri, ottappa, ahirika* and *anottappa* are in 1 as *Bala*.

Vedanā is in 2 as *Jhānaṁga* and *Indriya*. *Sati* is in 3 as *Maggaṁga, Indriya* and *Bala*. *Ekaggatā* is in 4 as *Jhānaṁga, Maggaṁga, Indriya* and *Bala*. *Amoha* (*paññā*) is in 5 as *Hetu, Maggaṁga, Indriya, Bala* and *Adhipati*.

Dhamma	Hetu	Jhānañga	Maggañga	Indriya	Bala	Adhipati	Āhāra	Total
Citta				/		/	/	3
8 Rūpa				/				1
Lobha, Dosa, Moha, Alobha, Adosa	/							1
Kabaḷīkāra, Phassa, Cetanā							/	1
Hiri, Ottappa, Ahirika, Anottappa					/			1
Chanda						/		1
Diṭṭhi			/					1
Vicāra, Pīti		/						1
Vitakka		/	/					2
3 Viratī		/						1
Saddhā				/	/			2
Sati			/	/	/			3
Ekaggatā		/	/	/	/			4
Vedanā		/		/				2
Vīriya			/	/	/	/		4
Paññā	/		/	/	/	/		5

3. *Bodhipakkhiya Saṁgaha*

This *Saṁgaha* is composed of 14 *dhammas*. They are enumerated thus:

Citta	1
Cetasika	<u>13</u>
Altogether	14

Herein, 13 *Cetasikas* are counted thus: *Paññā, Vitakka*, 3 *Viratī, Vīriya, Sati, Ekaggatā, Saddhā, Pīti, Passadhi, Vedanā, Chanda*.

Categories

In this *Saṁgaha*, there are 7 categories:

(1) *Satipaṭṭhāna* - Mindfulness founded on 4 objects,
(2) *Sammappadhāna* - Right effort,
(3) *Iddhipāda* - Means of Accomplishment,
(4) *Indriya* - Faculty,
(5) *Bala* - Power,
(6) *Bojjhaṁga* - Factor of Enlightenment,
(7) *Maggaṁga* - Factor of the Path.

Satipaṭṭhāna

Mindfulness that is founded on 4 objects is divided into 4:

(1) *Kāyānupassanā* - mindfulness founded on contemplation of body,
(2) *Vedanānupassanā* - mindfulness founded on contemplation of feeling,
(3) *Cittānupassanā* - mindfulness founded on contemplation of *citta*,
(4) *Dhammānupassanā* - mindfulness founded on contemplation of *dhamma*.

Herein, *'Sati'* alone is described as 4 referring to the 4 objects: body, feeling, *citta* and *dhamma*.

Sammappadhāna

Right effort is described as 4, referring to its 4 functions.

(1) The effort to remove evil states that have arisen,
(2) The effort to prevent the arising of unarisen evil states,
(3) The effort to develop unarisen wholesome states,
(4) The effort to augment arisen wholesome states.

Iddhipāda

'The Means of Accomplishment' is divided into 4:

(1) *Chandiddhipāda* - wish-to-do that is the means of accomplishment,
(2) *Vīriyiddhipāda* - effort that is the means of accomplishment,
(3) *Cittiddhipāda* - *citta* that is the means of accomplishment,
(4) *Vīmaṁsiddhipāda* - investigation that is the means.

Indriya

'The dominating faculty' is divided into 5:

(1) *Saddhindriya* - faith that dominates associated states in believing,
(2) *Satindriya* - mindfulness that dominates associated states in minding,
(3) *Vīriyindriya* - effort that dominates associated states in energy,
(4) *Samādhindriya* - concentration that dominates associated states in concentrating,
(5) *Paññindriya* - knowledge that dominates associated states in realizing.

Bala

The 'mental power' is divided into 5:

(1) *Saddhābala*   - faith as mental power,
(2) *Satibala*   - mindfulness that becomes mental power,
(3) *Vīriyabala*   - effort that becomes mental power,
(4) *Samādhibala*   - concentration that becomes mental power,
(5) *Paññābala*   - knowledge that becomes mental power.

Bojjhaṁga

'The Factor of Enlightenment' is divided into 7:

(1) *Sati sambojjhaṁga* - faith that is a factor of enlightenment,

(2) *Dhammavicaya sambojjhaṁga* - investigating of *dhamma* that is a factor of enlightenment,

(3) *Vīriya sambojjhaṁga* - effort that is a factor of enlightenment,

(4) *Pīti sambojjhaṁga* - joy that is a factor of enlightenment,

(5) *Passaddhi sambojjhaṁga* - tranquility that is a factor of enlightenment,

(6) *Samādhi sambojjhaṁga* - concentration that is a factor of enlightenment,

(7) *Upekkhā sambojjhaṁga* - equanimity that is a factor of enlightenment.

Herein, '*Dhammavicaya*' refers to '*Paññā*' while '*Upekkhā*' to 'Equanimity', a mental state.

Maggaṃga

'The Factor of Path' is divided into 8:

(1) *Sammā diṭṭhi*   - right view,
(2) *Sammā saṃkappa* - right thought,
(3) *Sammā vācā*   - right speech,
(4) *Sammā kammanta* - right action,
(5) *Sammā ājīva*   - right livelihood,
(6) *Sammā vāyāma*   - right effort,
(7) *Sammā sati*   - right mindfulness,
(8) *Sammā samādhi*   - right concentration.

Special Note

The '*Bodhipakkhiya*' has 7 categories and 37 divisions. 14 *dhammas* compose *Bodhipakkhiya* and they become *Bodhipakkhiya* when they associate with 8 *Lokuttara cittas* or 42 *cittas*: 8 *Mahākusala*, 8 *Mahākiriya* and 26 *Appanā javana*.

Way of Participation

There are 9 *dhammas* that participate in position. They run as follows:

Citta and *Chanda* participate in 1 position as '*Iddhipāda*';

Passaddhi, *Pīti* and *Upekkhā* participate in 1 position as '*Bojjhaṃga*';

Vitakka and 3 *Viratī* participate in 1 position as '*Maggaṃga*';

Saddhā participates in 2 positions as '*Indriya* and *Bala*';

Ekaggatā participates in 4 positions as '*Indriya*, *Bala*, *Bojjhaṃga* and *Maggaṃga*';

Paññā participates in 5 positions as '*Iddhipāda*, *Indriya*, *Bala*, *Bojjhaṃga* and *Maggaṃga*';

Sati participates in 8 positions as '4 *Satipaṭṭhānas*, *Indriya*, *Bala*, *Bojjhaṁga* and *Maggaṁga*';

Vīriya participates in 9 positions as '4 *Sammappadhānas*, *Iddhipāda*, *Indriya*, *Bala*, *Bojjhaṁga* and *Maggaṁga*'.

14 *Dhamma*	Position
Vīriya	9
Sati	8
Paññā	5
Ekaggatā	4
Saddhā	2
The other 9	1

4. *Sabba Saṁgaha*

This *Saṁgaha* is composed of all *Paramattha dhammas*. Therefore, it is called 'the compendium of the whole'.

Categories

In this *Saṁgaha*, there are 5 categories:

  (1) *Khandha*   - Aggregate,
  (2) *Upādānakkhandha* - Aggregate of Clinging,
  (3) *Āyatana*   - Base,
  (4) *Dhātu*   - Element,
  (5) *Ariyasacca*   - Noble Truth.

Herein, '*Khandha*' is composed of 3 types of *Paramattha*, except *Nibbāna*, while '*Upādānakkhandha*' is composed of 3 types of *Paramattha* pertaining to only the mundane.

'*Āyatana*' and '*Dhātu*' are composed of all types of *Paramattha*.

'*Ariya sacca*' is composed of all *Paramatthas* except *Magga citta*, together with 28 *cetasika*s except 8 Factors of Path, all types of *Phala cittas* along with associated *cetasika*s.

Khandha

'*Khandha*' are 'Aggregates' and are divided into 5:

(1) *Rūpakkhandha*   - Matter Aggregate which is composed of 28 matters,

(2) *Vedanākkhandha*   - Feeling Aggregate,

(3) *Saññākkhandha*   - Mental Noting Aggregate,

(4) *Saṁkhārakkhandha*   - Mental Formations Aggregate, composed of 50 cetasikas except *vedanā* and *saññā*,

(5) *Viññāṇakkhandha*   - Consciousness Aggregate.

Upādānakkhanda

'The Aggregate of Clinging' is divided into 5:

(1) *Rūpupādānakkhandha* - Matter Aggregate of Clinging,

(2) *Vedanupādānakkhandha* - Feeling Aggregate of Clinging. It is only mundane feeling,

(3) *Saññūpādānakkhandha* - Mental Noting Aggregate of Clinging. It is only mundane mental noting,

(4) *Saṁkhārupādānakkhandha* - Mental formation Aggregate of Clinging. It consists of 50 mundane *cetasikas*,

(5) *Viññāṇupādānakkhandha* - Consciousness Aggregate of Clinging. It consists of 81 mundane consciousnesses.

Āyatana

'The Sense-base' is divided into 12:

(1) *Cakkhāyatana*	- eye base,
(2) *Sotāyatana*	- ear base,
(3) *Ghānāyatana*	- nose base,
(4) *Jivhāyatana*	- tongue base,
(5) *Kāyāyatana*	- body base,
(6) *Manāyatana*	- mind base,
(7) *Rūpāyatana*	- visible form base,
(8) *Saddāyatana*	- sound base,
(9) *Gandhāyatana*	- smell base,
(10) *Rasāyatana*	- taste base,
(11) *Phoṭṭhabbāyatana*	- tangible base,
(12) *Dhammāyatana*	- *dhamma* base.

Herein, 89 *Cittas* are called *'Manāyatana'*. 69 *Dhammas* - 52 Cetasikas, 16 *Sukhuma rūpa*s and *Nibbāna* - are called *'Dhammāyatana'*. The other 10 *Āyatanas* are composed of 12 *Oḷārika rūpas*. Among them, 3 Elements - earth, fire and air - are called '*Phoṭṭhabbāyatana'*.

Special Note

(1) '*Manāyatana'* belongs to '*Nāma'*;
    '*Dhammāyatana'* belongs to '*Nāma* and *Rūpa'*;
    The other 10 *Āyatanas* belong to only '*Rūpa'*.
    The following 6 *Āyatanas* are 'External' (*bāhira*).
(2) The preceding 6 *Āyatanas* are internal (*ajjhatta*) and the following 6 *Āyatanas* are external (*bāhira*).

Dhātu

'*Dhatu*' is 'Element'. It literally means 'that which bears its own intrinsic nature'. It must not be identified as "*Jīva*". '*Dhātu*' is divided into 18:

(1) *Cakkhu dhātu*	- eye element,
(2) *Sota dhātu*	- ear element,
(3) *Ghāna dhātu*	- nose element,
(4) *Jivhā dhātu*	- tongue element,
(5) *Kāya dhātu*	- body element,
(6) Rūpa *dhātu*	- visible form element,
(7) *Saddha dhātu*	- sound element,
(8) *Gandha dhātu*	- smell element,
(9) *Rasa dhātu*	- taste element,
(10) *Phoṭṭhabba dhātu*	- tangible element,
(11) *Cakkhuviññāṇa dhātu*	- eye consciousness element,
(12) *Sotaviññāṇa dhātu*	- ear consciousness element,
(13) *Ghānaviññāṇa dhātu*	- nose consciousness element,
(14) *Jivhāviññāṇa dhātu*	- tongue consciousness element,
(15) *Kāyaviññāṇa dhātu*	- body consciousness element,
(16) *Mano dhātu*	- mind element,
(17) *Dhamma dhātu*	- *Dhamma* element,
(18) *Manoviññāṇa dhātu*	- mind-consciousness element.

Special Note

(1) The '*Manāyatana*' is divided into 7 in '*Dhātu*'. '*Cakkhuviññāṇa dhātu*' is composed of 2 eye consciousness and the same goes for *Sota*, *Ghāna*, *Jivhā* and *Kāya viññāṇa dhātu*. '*Manodhātu*' is composed of 3: *Pañcadvārāvajjana* and 2 *Sampaṭicchanas*. But the remaining 76 *cittas* are called '*Manoviññāṇa dhātu*'.

(2) Regarding Aggregate, mind is divided into 4. But in the Sense-base, matter is divided into ten and a half; in the Element, mind is divided into seven and half, and matter into ten and half.

Therefore, the *Buddha* taught the Aggregate to those who are more confused about mind; the Sense-base to those who are more confused about matter, the Element to those who are confused about both.

Ariyasacca

Ariyasacca means 'Noble Truth'. It is divided into 4:

(1) *Dukkha Ariyasacca* - The Noble Truth of suffering,

(2) *Dukkhasamudaya Ariyasacca* - The Noble Truth of the cause of suffering,

(3) *Dukkhanirodha Ariyasacca* - The Noble Truth of the cessation of suffering,

(4) *Dukkhanirodhagāminīpaṭipadā Ariyasacca* - The Noble Truth of the way to the cessation of suffering.

Herein, the First Noble Truth is composed of all types of mundane states namely, 81 mundane *citta*s, 51 *cetasikas* except *lobha* and 28 matters.

The Second Noble Truth is composed of only *lobha*, as major cause.

The Third Noble Truth is composed of only *Nibbāna*, but the Fourth Noble Truth is composed of 8 Factors of the Path. They are 8 mental states namely, *paññā*, *vitakka*, 3 *viratis*, *vīriya*, sati and *ekaggatā* which associate with *Magga citta*.

Special Note:

The 4 *Magga cittas*, the 28 associated mental states except the 8 factors of Path, the 4 *Phala cittas* and the 36 associated mental states are not included in the Four Noble Truths.

The End of chapter 9

Mental Process

Key

B	Bhavanga	S2	Santirana
P	Pancadvaravajjana	V	Votthapana
C	Cakkhuvinnana	J	Javana
S1	Sampaticchana	T	Tadarammana

Picture of Whole Life

P - Patisandhi
B - Bhavanga
D - Death (Cuti)

K - Kamma-born
U - Utu-born
C - Citta-born
A - Ahara-born

/ - Supporting mental process
/ - Produced by mental process

134
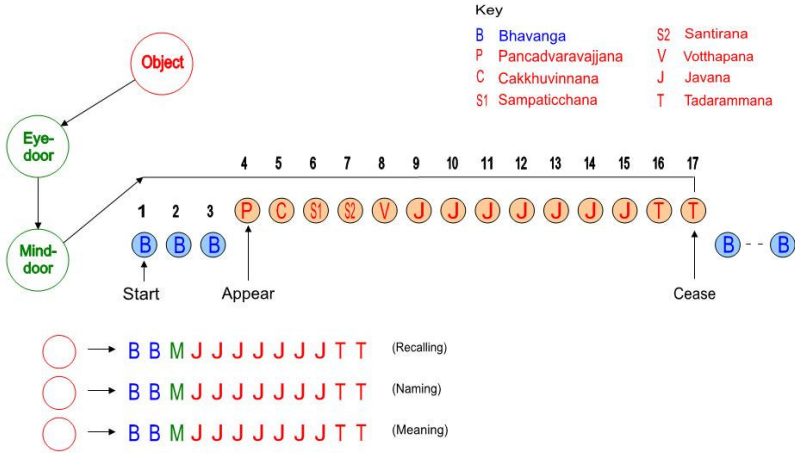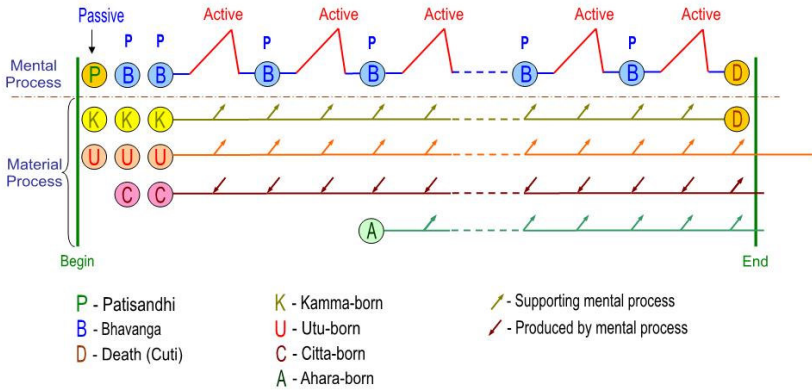
Bhavanga
and its conditions
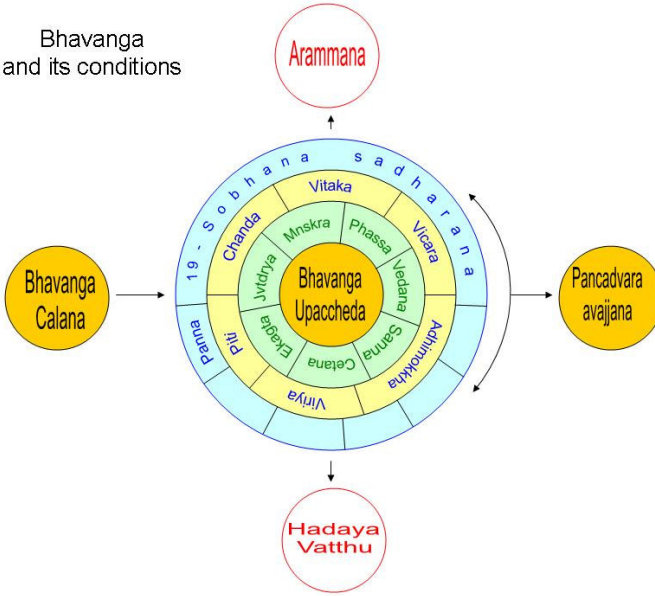
Pancadvaravajjana
and its conditions
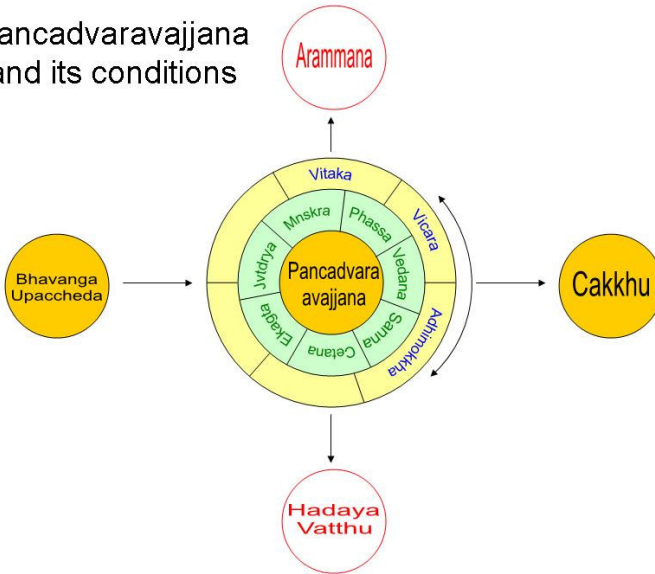
Cakkhu Vinnana and its conditions

Arammana

Mnskra
Phassa
Jvidrya
Cakkhu Vinnana
Vedana
Ekagta
Sanna
Cetana

PC

S1

Cakkhu Vatthu
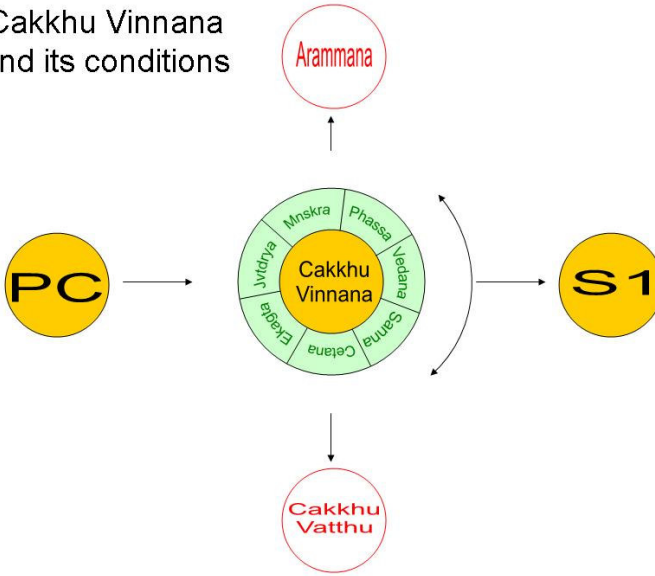
Sampaticchana and its conditions

Arammana

Vitaka
Vicara
Mnskra
Phassa
Jvidrya
S1
Vedana
Ekagta
Sanna
Cetana
Adhimokkha

C

S2

Hadaya Vatthu
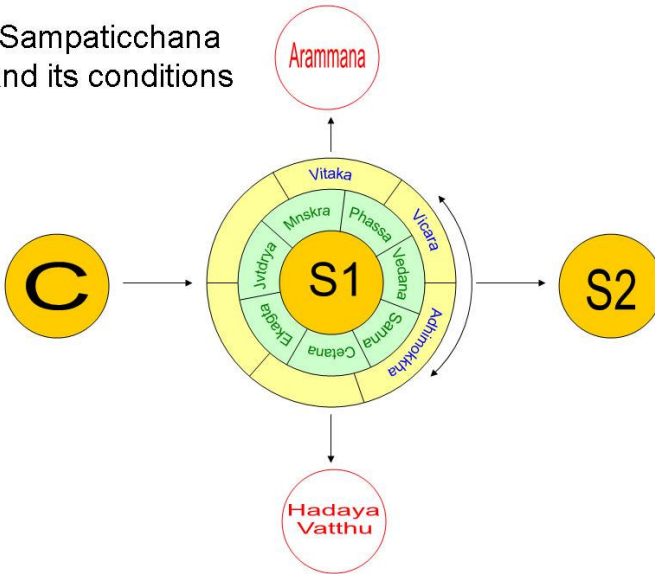
Santirana
and its conditions
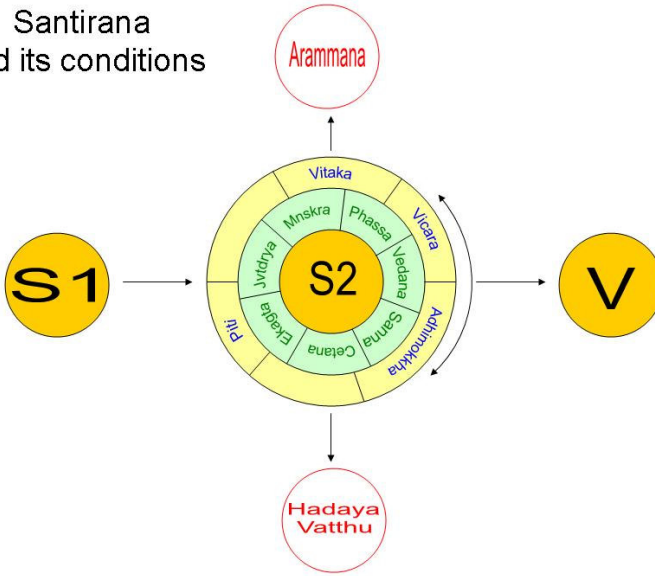
Votthapana
and its conditions

137

Javana

- Kusala

  Maha
  Kusala
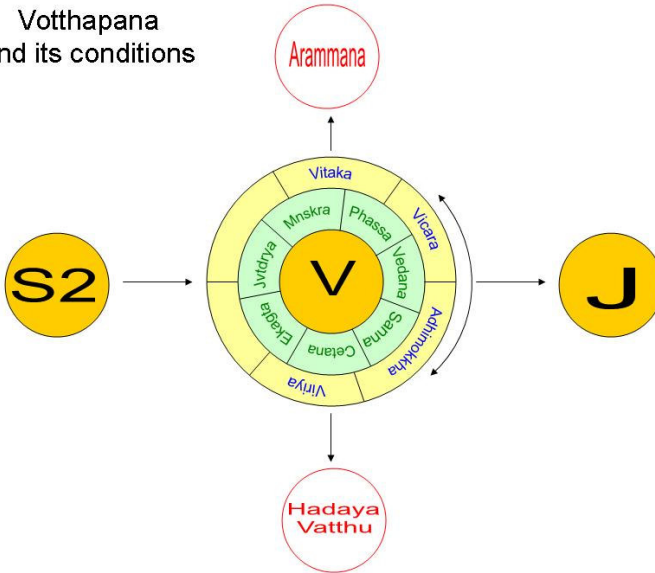
  Maha
  Kiriya

- Akusala

  Lobha

  Dosa

  Moha

Lobha-mula Javana
and its conditions

138
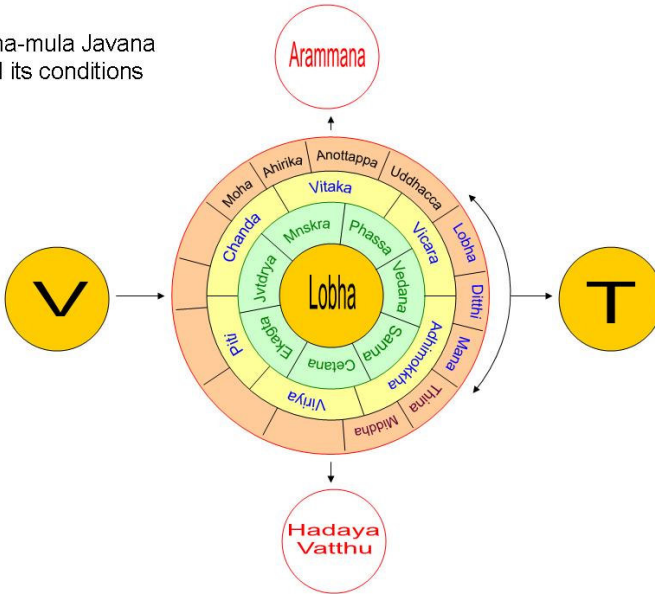
Dosa-mula Javana and its conditions
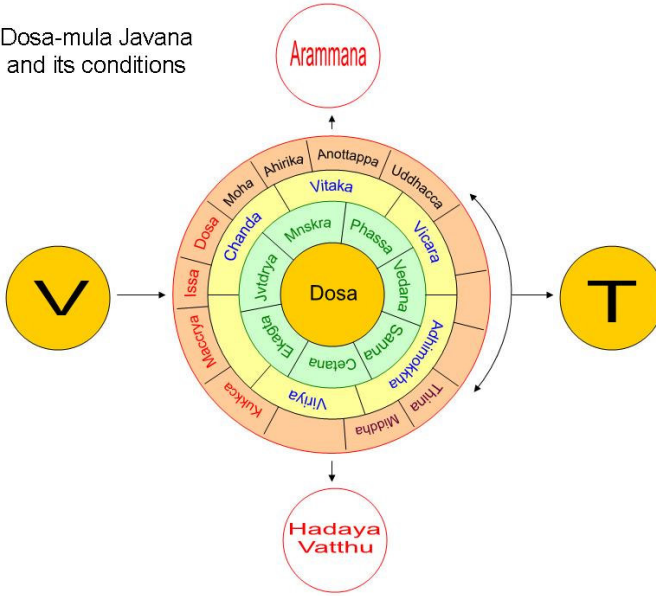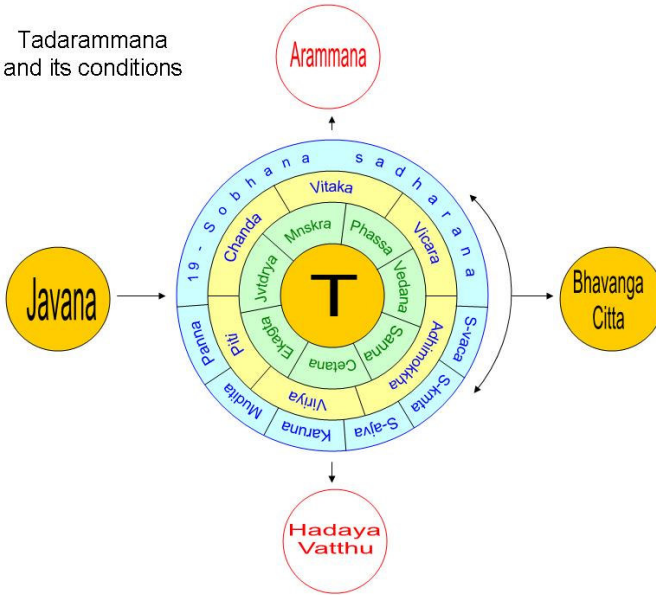

Moha-mula Javana and its conditions
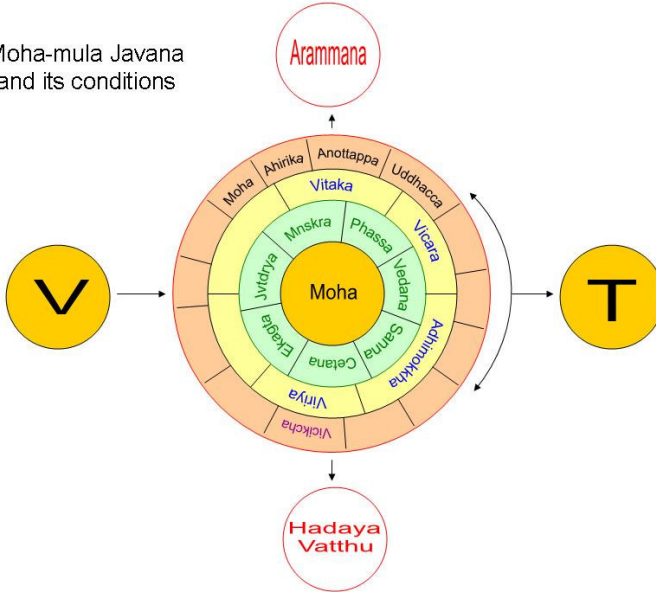
Maha-Kusala Javana
and its conditions
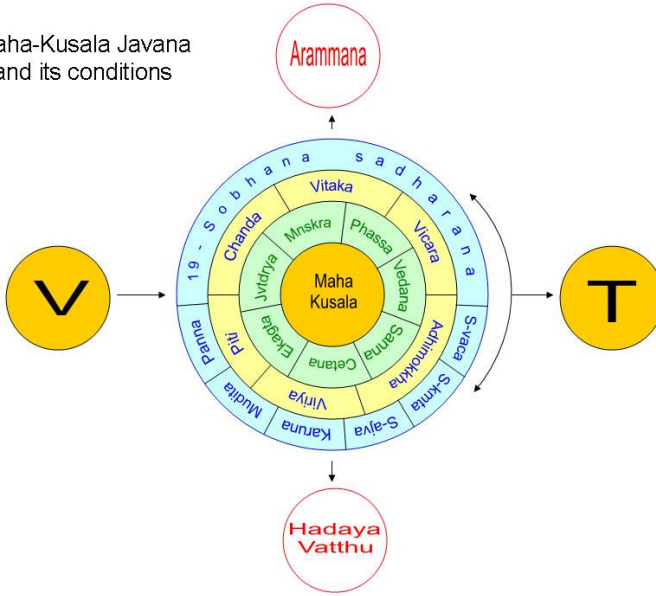
Maha-Kiriya Javana
and its conditions
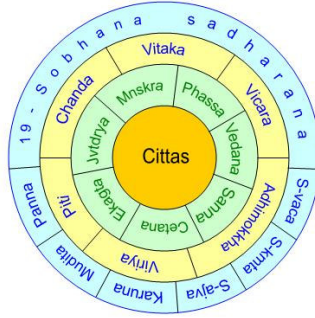
140
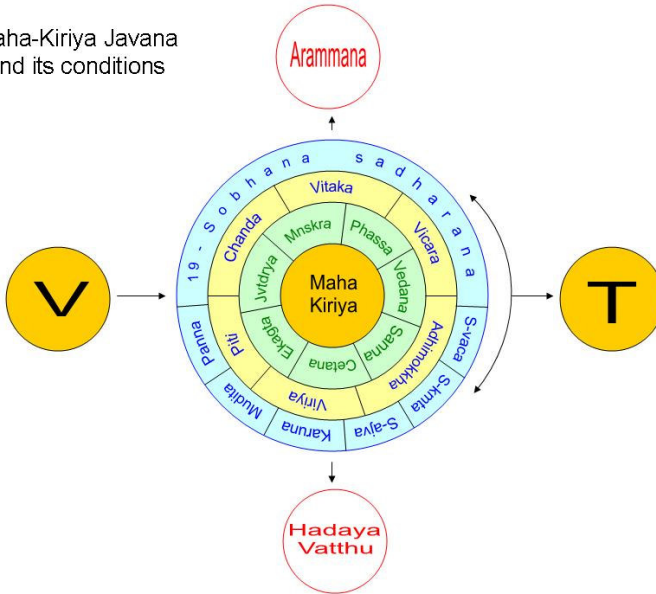
Tadarammana and its conditions

Sobhana cetasika - 25

1. Saddha
2. Sati
3. Hiri
4. Ottapa
5. Alobha
6. Adosa
7. Tatramajjhattata
8. Kaya-passaddhi
9. Citta-passaddhi

10. Kaya-lahuta
11. Citta-lahuta
12. Kaya-mudita
13. Citta-mudita
14. Kaya-kammannata
15. Citta-kammannata
16. Kaya-pagunnata
17. Citta-pagunnata
18. Kaya-jukata
19. Cittu-jukata

Akusala cetasika - 14

Moha -Ignorance
Ahirika -Shamelessness
Anottappa - Fearlessness
Uddhacca - Restlessness

Common to immoral mental states
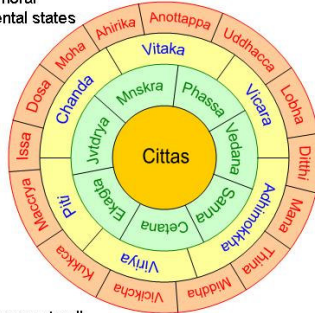
Lobha - Attachment
Ditthi – Wrong view
Mana - Conceit

Dosa – Hatred, fear
Issa – Envy
Macchariya – Stinginess
Kukkucca – Remorse

Common to all types of hatred-rooted conc.

Thina - Sloth
Middha - Torpor
Vicikiccha - Doubt

142